

**Over the Himalayas  
and Across the Ganges**

# **INDIA**

**Missions through South Asia**

**Alan McBride**

*Over the Himalayas and Across the  
Ganges:*

*India, Missions through South Asia*

*By Alan McBride*

*Book 7: Stories from the 10/40 Window*

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*This book is dedicated to two Indian Christians and a Pakistani Pastor, two brothers and a sister in Christ, Dr. Steven Franks, Pastor Samuel, and Sister Esther Priyanka. You three have been a great inspiration in focusing my attention on Christianity in India and Pakistan. May God bless you all and to those who read this book.*

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# Preface

*Over the Himalayas and Across the Ganges* traces the missionary journey of four new Chinese Christian missionaries: Peter, Ruth, Philip, and Esther. They depart from North Central China, and go down in to Tibet, on in to Nepal, across the Indian state of Sikkim, on in to the Kingdom of Bhutan, down through northeastern India in to Bangladesh, and then across the Ganges region of India on in to Pakistan. There, they meet up with their fellow missionaries across the border from Afghanistan.

The subcontinent of India is at the heart of South Asia. She is among a few other nations that are strongholds for the world's most devout religions, such as Hinduism, Buddhism, and Islam. These alone have been the most ardent

stumbling blocks against the Christian faith spreading throughout their lands and on into the Near East. In spite of this, however, the Spirit of the Lord is moving mightily in these lands and among the few Christians, who are being poised to be raised up, to be the kind of evangelists to preach the Gospel to these peoples still in darkness.

# Prologue

South Asia, like Central Asia, is a part of the world where Christianity has had little to almost no impact. When the Christian faith was in its infancy, being spread throughout Judea and Samaria by the apostles and their missionary journeys of the first century, heretical forms of the faith began to take shape. One such heretical form of Christianity known as Nestorianism made its way throughout this part of the world. What became of it was it being perverted into religions that were already established in those parts of the world, such as various forms of Hinduism, Buddhism, and Confucianism. Other such religions were also prevalent during this time, such as Zoroastrianism and Taoism. Islam would later become a formidable and almost dominant religion in this part of the world.

Tibet is a mountainous region in southwestern China, bordering the great Himalayan mountain range. It is home to Tibetan Buddhism, which has resisted numerous attempts to eradicate it or reform it



into Maoist China. Within China, it is a great harvest field for the Gospel. There are numerous Buddhists, Confuciusianists, and Muslims needing to be won to Lord.

Nepal is a Republic in the Himalayas just south of China, west of the Indian state of Sikkim, and bordering India to her south. Mostly a Hindu and Buddhist nation, however, she is home to a political group of Maoists, who wish to take over the nation and transform it in to a "People's Republic." Once a predominantly Hindu-Buddhist kingdom, she has since become politically undermined by Maoist China to her north. The Christian faith makes up a very small minority in the nation, less than 1%. A great revival could be had there when enough Christian workers enter in to Nepal and evangelize in great and dynamic ways through prayer and preaching of the Gospel.

The Indian state of Sikkim was once a Himalayan kingdom between Nepal to her west and Bhutan to her east. She is a Hindu-Buddhist state of India, mostly mountainous in the north, with subtropical plains in the south,

and going toward West Bengal. She is rich in cardamom. And she is also fertile for the Gospel to be preached among her many ethnicities and languages, such as Sikkimese, Nepali, and Newari.

Bhutan is a Himalayan kingdom situated among China to her north, Sikkim to her west, and India to her south and east. Like Sikkim, Bhutan is a predominantly Hindu-Buddhist kingdom with several ethnicities and languages, among them are: Tshangala, Dzongkha, Nepali, Sikkimese, and Groma. Although she is somewhat of a hermit kingdom, her borders are accessible, especially at Phuntsholing, a border town in southern Bhutan, where locals can cross between the entry gates without being asked for papers. Such access can present opportunities for local foreign and indigenous missionaries to enter and preach the Gospel, make disciples, and plant churches.

The northeast corridor of India is a region in a remote and isolated part of the subcontinent that is surrounded by China to the north and east, along with Bhutan sandwiched

in between, Bangladesh to the south and Burma to the east. Comprised of a few Indian states, among them are West Bengal and Assam. Like the region's surrounding neighbors, Hindus and Buddhists are predominating, with a very small minority of Christians, particularly Baptists. This region serves as a land bridge among these states and surrounding nations where the Gospel can be preached, more disciples can be made, and many more churches can be planted. This is a fertile region for the spreading of the Gospel, providing more workers heed the call in to these fields.

Bangladesh is a predominantly Islamic enclave of a country situated on deltas and rivers that channel into the Meghna River Delta, which empties into the Bay of Bengal. A nation of majority Bengali Muslims, she is an impoverished country that is notorious for narcotics and human trafficking. Although Christians are routinely persecuted for their faith by mobs of angry Muslims and Hindus, the few indigenous Christians who are there, may be overwhelmed, but are growing slowly and surely. This is a critical mission field for

numerous workers to go in to and come alongside those indigenous brothers and sisters, who need all the support they can be given. Prayers, resources, and monies need to be given for missionaries to preach the Gospel, make disciples, and plant churches for Christ. There, this nation is without a doubt a fertile ground for those who are desperate and downtrodden, especially among the oppressed women and children of such a hostile country.

The Ganges Region of India cuts across the northern half of India that leads directly to the Punjab region, which straddles both India and Pakistan. This heart of the nation is home to a majority of Hindus and Sikhs, which make up most of the religious people groups along the river valley. One of the most hostile areas of the country towards Christians, there are small communities of Catholics, who make up the majority of Christians in this area, albeit a very small minority. It is another area of this region that is fertile ground for the preaching of the Gospel, especially to women and children. It is also an area that is in desperate need of

disciples being made and churches being planted.

The Islamic Republic of Pakistan is a majority Muslim nation that is traditionally hostile and restrictive towards the Christian faith. The heart of her is composed of the Indus River Valley, which runs the vertical length of the country. She is home to majorities of Punjabi and Sindhi Muslims along with smaller minorities of Pashtun, Baloch, and Muhajir Muslims, the majority of which are Sunni, while the minority is Shia. Christians make up one of the smallest minorities in the nation, and are the most persecuted of all throughout the country. Lahore is probably the only city in the country where the Christian faith is not only tolerated but thrives. This would make for a good launching point for indigenous and local foreign missionaries to preach the Gospel, make disciples, and plant churches throughout the country. As with all the countries in this part of the world, there is a great need for workers to go into these harvest fields, no matter how hostile, and preach the Gospel.

## On Lake Qinghai

Late in autumn, as the leaves have changed colors and are falling from their trees, three groups of Chinese Christian missionaries have gone out from Shandan County with the blessings of the Lord and of their respective brothers and sisters. Samuel, Joanna, Joseph, and Zipporah had already gone to Mongolia and through the Turkestan region. Paul, Grace, Benjamin, and Mercy have already gone to a Christian community along the border of Burma to prepare for their missionary sojourn throughout Southeast Asia. Moreover, Peter, Ruth, Philip, and Esther are already on their missionary journey, heading south from the city of Xining.

They travel by bus, arriving north of Hainan, and overlooking the Qinghai Lake. There, the bus takes a stop for the passengers to stretch their legs. They stop at a park and rest, where there are picnic grounds, public restrooms, picnic tables, and grills. The missionaries take advantage of the stop and go before their fellow passengers, having disembarked from the bus.

They preach to them the Gospel! Among them are a Han Chinese Buddhist family of four, a Hui Muslim woman, a Tibetan Buddhist man, as well as others, who have various traditional and cultural beliefs in Confucianism, Taoism, and shamanism.

They preach to them about Jesus Christ and Him crucified, as well as on the death, burial, and resurrection of Christ Jesus. They listen, while others shy away. Those who remain, believe the Word, and pray with the missionaries to call upon the name of Lord to be saved. They then preach on baptism and their new born again believers follow them down to lakeshore. There, the missionaries wade out into the cyan water and call on them from the shore to be baptized. They come out to them and are baptized. They then come up out of the water, soaking wet, but praising the Lord for their salvation.

The missionaries and their new converts stay behind, as the bus pulls out to go further south. The group of them pitches tents, spread out blankets, and take advantage of the public restrooms. They share a potluck with one

another, mostly of chow mein, chop suey, soft drinks, and bottled water. Those, who stay behind with them, are the Han Chinese family of four: Nathan, the dad; Susanna, the mom; Thaddeus, their son; and Joy, their daughter; the Hui woman named Charity; and the Tibetan man named Simeon (for they all took Christian names, as was custom for having been born again).

They build a fire in the middle of their camp, so as to warm themselves from the chill of the air, coming off the lake. They bundle up in warm clothing, as Philip pulls out his guitar and begins to strum some gospel and hymn melodies. He settles on singing and strumming along to "Power in the Blood" and then "Rock of Ages". The missionaries teach their fellow brothers and sisters some songs to sing, as they worship the Lord together.

After a while, Peter begins to teach them all on a doctrine of Christ. Ruth then opens with prayer, "Thank you Lord for bringing us together as brothers and sisters. For where two or more are gathered together in Your name, Lord Jesus, You are there in our midst! We



pray for this time together that our brother, Peter continues to share a teaching on The Way of our Lord, Jesus Christ. In Jesus' name we pray. Amen!"

Peter then teaches them on the following lesson, "Jesus said to his remaining disciples (for Judas had been dismissed to go and betray the Lord) in the Upper Room, during the Last Supper that He is The Way, The Truth, and The Life! No one can go to the Father except through Him. John 14:6 is our theme verse for these three lessons, the first lesson being on Jesus as the way. Jesus declared I AM The Way! So, what does He mean by being The Way? Let us look at certain verses that give us glimpses at The Way before getting into our main portion of Scripture on The Way. Jesus taught in Matthew 7:13 and 14 that He is The Strait Gate and The Narrow Way to eternal life! There is indeed a highway to hell and many paths shoot off from it that lead to dead ends. But, there is only one way by which we are saved and that is by believing and putting our faith in Christ Jesus to be saved. Both John the Baptist in Mark 1:3, who prepared the way of

righteousness, as well as Jesus in Matthew 21:32 taught that the way of the Lord is a straight path and to repent, which is to turn from unbelief to belief on Christ Jesus to be saved. Also, Isaiah the prophet prophesied of John the Baptist coming to prepare the way of the Lord, as Luke in 3:4, quoted from Isaiah 40:3. Even the self-righteous religious leaders of Jesus' day came to him and admitted that he is The Way of God! But, they were merely setting Jesus up to ask whether they should pay their taxes to the Roman government. Luke taught us in his Gospel in 1:79 the Jesus is the way of peace, Who guides us to salvation in Him. Peter warns us that many false disciples and false prophets will come and try and sell you on their ways to be saved and will profit from you by their cunning words. But, the Lord will come and bring swift judgment and damnation on them, as found in 2 Peter 2:2 and 3. Now, we come to the main portion of Scripture that teaches us The Way of Jesus Christ, as found in the Gospel of John and taught by our Lord that those who try to go in by other ways to enter in the sheepfold (that is eternal life), are thieves and robbers. These are

the same as the false prophets and false disciples Peter warned us about in his second epistle. But, the one who enters into eternal life by Christ Jesus is also the one who leads others into salvation in Christ Jesus. The same is as a pastor, who leads and preaches the Gospel to all in order to lead them into the sheepfold. Jesus opens his pastors to his sheep, to hear and know the voice of Lord, for His voice is found in His Word, for Jesus is the Word made flesh! And He leads them out to preach the Good News and we follow Him into making disciples, teaching them His commandments, and baptizing them. They will not follow a stranger, a false disciple, or a false prophet, for they will not know or teach the Word correctly. Because they know not the Word in the Spirit, but in the natural, or in the flesh do they know and teach. And yet the people the Lord taught this to do not understand, for they were in the flesh and not in the Spirit. So, the Lord told them again that He is The Door of the sheep; and that the self-righteous religious leaders of His day are these thieves and robbers, who the sheep will not listen to them. He reiterated again and He is The Door to which man will be

saved and find the abundant life in Him. He warned them of the devil and his charges, who will come to steal their faith, to kill their hope, and to destroy their charity, but try as they may, they will not succeed over those who love, trust, and obey Christ Jesus, our Lord! Furthermore, Jesus declared that he is The Good Shepherd; and that He gave His life for the salvation of His own sheep. But, he warned of the hireling, the false disciple, the false servant, and the false prophet, who creep in, but when the devil comes, such a one flees and leaves the sheep to be scattered. These hirelings are as Jude warned. So, Christ is our Good Shepherd Who knows us because of our faith in Him to be saved and He knows us because we believe on Him to be saved! And we know that we are the sheep of His fold, for we hear His voice and believe on Him to be saved. When Jesus was bleeding on the cross, He cried out, for the Father had forsaken Him at that moment in order to redeem us, and He gave up the ghost to finish His redemptive work on the cross. For Christ willingly laid down His life for us; and He has the power to take it again, as He did on the third day, having been resurrected by the

commandment of the Father! This lesson of three larger lessons on a doctrine of Christ, we share with you, so that you may grow in spiritual stature in our Lord! Amen!"

They bed down for the night in their respective tents. Early in the morning, the men go fishing on the lake to catch breakfast. A little later, the women prepare the fish the men caught from the lake. Once they had their breakfast, they go shower and then dress for the day. They pack up all their gear and belongings. They go with them to a nearby bus terminal. There, they take a transit bus in to the small town of Yushu. From there, they all go to the railroad station on the Qinghai-Tibet railway line.

As they are waiting on a southbound train to arrive, the missionaries demonstrate to their disciples how to openly preach the Gospel to passersby. The four of them stand at different points on the platform. They call out to those passing by a few simple questions, "Do you know where you're going when you die? Heaven or hell?" and, "Do you believe on Jesus Christ to be saved?"

As they catch the attention of those passersby, from whom some become onlookers, they share with them certain verses from the Gospel Road of John, the Romans Road, or both in order to lead them to salvation in Christ Jesus. They may quote something like, John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him"; and ask, if they believe that to be true? Some may reply, yes; others, no; and still others not at all. They may then quote, Romans 10:13, "For whosoever shall call upon the name of the Lord shall be saved"; and again ask, if they believe that to be true? Again, some may reply, yes; others, no; and still others not at all. So, those who affirm, yes to both questions, they invite to pray with them to call upon the name of the Lord to be saved. As they pray with them, they pray a prayer that goes something like this: "Dear Lord, we call upon the name that is above all names in heaven and on earth! We call upon you, Jesus Christ to save us, to save us from hell. We know that by calling upon the name of the Lord to be saved that we receive the free gift of salvation by grace through faith

in Christ Jesus. We also know that we are born again and that we receive the Holy Ghost, Who will guide us into all truth. In Jesus name, we pray. Amen!" Those, who affirm, yes, they pray with the missionaries to believe on Jesus Christ to be saved. Their disciples watch and observe those who pray and become born again.

As they pray with those still remaining to be prayed over, the southbound train to Nagqu pulls into the station to unload and board new passengers. As the passengers disembark from the train, the missionaries continue to preach the Gospel to those who pass by them. Just as before, there are those, who stop and listen. To these onlookers, the missionaries again ask those questions they asked the others, who believed to be saved. Among those, some affirm, yes. To them, the missionaries pray with them to call upon the name of the Lord to be saved. As they finish praying with those remaining with them, who now believe and are saved, the train whistle blows for final boarding.

So, the missionaries finish praying with the last of those praying with them. They and their disciples board the train, heading south down to Tibet. They take their seats in a passenger car toward the rear of the train. The train slowly moves, as it picks up steam, and rolls out from the Yushu station.



## Free Tibet in Christ Jesus

While aboard the train, the missionaries and their disciples have lunch, as they reach the Seni District Station in Nagqu by late afternoon. The Wang family has them stay at their home just outside the district, where the dad is due back to work Monday morning (his family was enjoying their vacation together).

They are welcomed in where they have a late supper together of local takeout. Their place is a spacious home of four bedrooms for they are planning for another child. So, to accommodate their brothers and sisters, they have their children share a room. The missionary men have their wives share a room with Charity. However, Simeon insists on making his bed on the couch in the family room. They agree on the sleeping arrangement. They also plan to stay with the family for a week to have Bible study and a Sunday service before they depart for Lhasa. After supper on Sunday evening, they settle into their sleeping arrangement and go to sleep for the night.

Early Monday morning, Nathan leaves for work; and Thaddeus and Joy return to school. During the course of this week, when the kids arrive home from work and the dad from work, they would have supper together as a family. And in the evening, they would gather the family room for Bible study. Peter would lead the studies. For the studies, he went through a seven part series on the finished work of Christ Jesus on the cross.

During the first evening, Peter went over a brief introduction to the redemptive work of Christ and Him crucified. He then does a message, a sermonette on The Cross. "Let us begin with the Finished Work of Christ. By way of introduction to this series, each punishment that was inflicted on Jesus Christ teaches us deep meanings or revelations as to how we are redeemed to God. The Gospel condensed, 'Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? Christ was crucified for us and we are baptised in the name of the Lord'; and 'For I determined not to know any thing among you, save Jesus Christ, and him crucified.' Our

theme verses for this series, 'When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.' Compared to what Jesus said in the Garden, 'I have glorified thee on the earth: I have finished the work which thou gavest me to do.' Let's look at the following verses from John 10, 'I am the good shepherd: the good shepherd giveth his life for the sheep. ... As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. ... Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.' With these mind, lets now look at The Cross: The Cross is the power of God! 'For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.' Because it is the instrument by which God reconciles man unto Himself. 'And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby'; 'And, having made peace through the blood of

his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven'; and 'Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.' So an exchange takes place when we put our faith in Christ Jesus to be saved and the curse that should be on us was placed on Christ. 'And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.' Compare those with Genesis and Galatians, 'And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life'; and 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now

live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.' The former is the natural sin curse we were all under, but the latter is when we come to faith in Christ for salvation, we are now crucified with Christ to be set apart and made holy by the Holy Ghost! Amen and amen!"

The next evening, they gather again for discipleship. Peter then gives to them another lesson on the redemptive work of Christ. Peter begins by going over The Crown of Thorns. "The Crown of Thorns, this was thrust down on the brow of Jesus and makes us free from the hardship of religious hypocrisy. Consider these sayings of Jesus, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.' Compare those sayings with these following sayings, 'Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their

works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers'; 'And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.' So, the crown of thorns on Christ gives us victory over death because of the ground being cursed, death goes into the ground. Such was Christ's death and burial, 'Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' So again, the crown of thorns on Christ gives us victory over death. 'So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the

saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?'; and 'But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us'. So in summary, death goes into the ground and the ground being cursed gives forth thorns and thistles. Christ, having such a crown thrust down upon His brow, symbolizes Him taking on the cruse of death and the hardship of religious hypocrisy, so that we, who believe on Jesus Christ, are given victory over death hypocrisy, so that we, who believe on Jesus Christ, are given victory over death and made free of the hardship of religious hypocrisy. Amen and amen!"

The following evening, they again gather for discipleship. Peter then gives to them another lesson on the redemptive work of Christ. Peter begins by going over The Scourging of Christ. "The Scourging of Christ, when the Romans prepared a prisoner for crucifixion, often times they would scourge or beat a prisoner with a

multi-corded whip, usually coiled with twisted knobs. They did not follow the Jew law of 40 minus 1 rule of whipping a law breaker. No, the Romans would often beat a prisoner to within an inch of their life before taking them out to crucify them. And was not just the back that they would beat, also the buttocks, legs, front of the body, and arms. So, Jesus took a full body scourging that left His body literally ripped to shreds with bloody cuts, bruises, and contusions. But praise be to God, the scourging of Christ is our source of healing or being healed. 'Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.' So, Christ bore our infirmities in Him so that we may be healed. Consider these sayings, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised'; 'And when



he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me'; 'And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.' So in summary, Christ's body was literally broken or ripped open, so that through the scourging He received, we may be healed of spiritual as well as physical ailments. Amen and amen!"

Wednesday afternoon, as the ladies gather in the family room for a snack (while the men are out exploring the Black River), Susanna comes in the room with a tray of some kind of fried wonton cookies, orange slices, teacups, and a pot of tea. As she carefully sits the tray down upon the serving table in the midst of the family, the other ladies get up to help her serve to them. Ruth notices, as Susanna stands up straight that she has popped!

"You're expecting sister?!" she gasps, seeing how round Susanna's belly has gotten. "Yes," she replies rather absent-minded, having really

forgotten about her pregnancy. "Let's see," she recalls. "I'm in the middle of my third month now." They are excited for her, as they congratulate her.

They sit and have their tea, as they muse over small talk. Susanna is curious though, "So, why have you two not had any children yet?" she asks, as she slides her one hand casually over her small but firm baby belly. Esther replies emphatically, "Because for the time being, the Lord has closed our wombs until our working mission for our husbands has been completed." She is taken aback with surprise, and replies cautiously, "I did not mean to pry." Ruth then pipes up, "No, no, sister! Your questions are most welcome." And Esther reiterates, "Our Lord indeed wants us to be fruitful and multiply. And when we have brought in a harvest of souls to our Lord, He will reward us with children of our own. For, we will be saved in childbearing because we and our husbands will continue in faith, love, and holiness with a sound mind stayed on the Lord." Both Susanna and Charity are amazed by her reply.

That evening, they again gather for discipleship. Peter then gives to them another lesson on the redemptive work of Christ. Peter begins by going over The Three Nails. "The Three Nails that were driven into Christ Who had been nailed to the cross. When Christ was nailed to the cross, two nails were for each hand and a third nail, perhaps a spike, for both of His feet. Our theme verse for this lesson is from Paul, 'Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross'. The first nail was driven into His hand for the flesh to be crucified that brings about guilt and shame. 'And they that are Christ's have crucified the flesh with the affections and lusts.' The second nail driven into His other hand canceled out any accusations or arguments the devil has against us. Again our theme verse from Colossians, 'Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross'. The third, or rather the spike driven through both of His feet is for the old man to be crucified and the body of sin destroyed. This

equals victory over oppression from the flesh, the world, and the devil, 'Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.' So in summary, the three nails were driven through the flesh of Christ Jesus to the cross, so the works of the flesh, the world, and the devil may be destroyed from us, who are born of God and have overcome the world because Jesus was first in these things. See John 1, 'But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' Moreover, 'Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. ... For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.' Amen and amen!"

The following evening, they once again gather for discipleship. Peter then gives to them another lesson on the redemptive work of

Christ. Peter begins by going over The Spear. "The Spear that was plunged into Christ, as He was dead on the cross, a Roman sentry, testing to see whether Jesus had truly died on the cross, plunged his spear into Christ's side and saw that water mixed with blood poured out, revealing that Jesus was indeed dead. Consider these sayings, 'But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall'; and 'But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.' Compare to the prophecy of Zechariah, 'And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.' The piercing of Christ with the spear brought forth the inner healing that was prophesied being in His wings, healing from being oppressed by the devil. 'How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went

about doing good, and healing all that were oppressed of the devil; for God was with him'; 'The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise'; and 'He healeth the broken in heart, and bindeth up their wounds.' When the Bible teaches of inner healing, this is to be our response and God's answer. 'He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.' Just as out of Christ Jesus came living waters, so we who believe on Him to be saved, bring forth living waters as well, inner healing. 'But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.' We are made near to Christ by His shed blood. 'This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.' We are brought near to the Lord, into His wings by the water and blood that came forth and in His Spirit. 'How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?'

What are these dead works? Like repenting of sins, keeping the Law, becoming a Jew, or doing good works. These are all dead works that do not save you! But, believing and putting our faith on Christ Jesus to be saved does save because His righteousness is imputed to us and His blood covers us from all unrighteousness. Consider this saying, 'And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.' Amen and amen!"

The following evening, they again gather for discipleship. Peter then gives to them another lesson on the redemptive work of Christ. Peter begins by going over The Great Drops of Blood. "The Great Drops of Blood is our final lesson on the finished work of Jesus Christ, before our conclusion to this series of lessons. When Jesus was in the Garden, He was praying in agony for what awaited Him, so much so, that He sweated great drops of blood from His brow (from where the crown of thorns would be thrust down upon His head). Let's consider this saying, 'And being in an agony he prayed more earnestly: and his sweat was as it were

great drops of blood falling down to the ground.' Compare that with these following sayings, 'And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me'; and 'And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.' Why the great drops of blood? Was it because of the impending mocking, humiliation, beating, scourging, and crucifixion? Or was it rather this? 'And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?'; and 'And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is,



being interpreted, My God, my God, why hast thou forsaken me?' When Jesus had to lay down His life on the cross, that is to give up the ghost, the Father had to forsake His Son, to turn His back on His own Son in order to redeem us! 'Jesus, when he had cried again with a loud voice, yielded up the ghost.' This is what our Lord endured to save us! Let us rejoice and be glad in His Spirit! Amen and amen!"

On Sunday morning, they gather for Sunday service. Peter then gives to them a final lesson on the redemptive work of Christ. Peter begins his sermon by going over The Power of Christ's Blood. "The Power of Christ's Blood, so we now begin the conclusion of the Lord's redemptive work on the cross: The Power of Christ's Blood. All of these aforementioned works that make up the finished work of Christ and Him crucified, they ALL have one thing in common, and they ALL caused the shedding of Christ's blood for our redemption. There are numerous sayings that address this very thing of Christ's blood. 'For this is my blood of the new testament, which is shed for many for the

remission of sins'; 'And he said unto them, This is my blood of the new testament, which is shed for many.' Those proceeding sayings form our theme verses for this lesson. 'Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.' Eating Christ's flesh means partaking of His Word, the Bible. Drinking Christ's blood means being covered in His blood because of our unrighteousness. Being covered in Christ's blood comes by believing on Him to be saved. 'Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.' We, being the church, were bought by His blood. 'Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many'; 'Whom God hath set forth to be a propitiation through faith in his

blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God'; 'Much more then, being now justified by his blood, we shall be saved from wrath through him'; 'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?'; 'After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me'; 'In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace'; 'But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ'; 'In whom we have redemption through his blood, even the forgiveness of sins: ... And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven'. Let's consider all these sayings from Hebrews, 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that

had the power of death, that is, the devil; ...  
Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? ... Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. ... For it is not possible that the blood of bulls and of goats should take away sins. ... Having therefore, brethren, boldness to

enter into the holiest by the blood of Jesus, ... Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. ... And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. ... Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. ... Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant'. Peter adds that we are the, 'Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. ... But with the precious blood of Christ, as of a lamb without blemish and without spot'. John also adds, 'But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.' And then finally there is Revelation, 'And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of

the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, ... And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; ... And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. ... And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.' Jesus Christ, returning as the Conquering King, The Word of God, 'And he was clothed with a vesture dipped in blood: and his name is called The Word of God.' Amen and amen!"

After the Sunday service, they have their last fellow ship meal together, before the missionaries and their two remaining disciples are to depart for the train station. They say their goodbyes, embrace one another; and the missionaries pray over the family before they leave.

It is evening tide. Dusk is descending over twilight, as Nathan drives them to the train station. They arrive at the station just in time to get their tickets and board the southbound train to Lhasa. They sleep aboard the train all the way south.

After midnight, they arrive at the station in the central district of the prefecture level city.

There, they disembark along with a few passengers. From the platform, they see an all-night café and diner, where they can get a bite to eat and have a casual chat.

While inside the café at a table in the corner, Simeon tells them of his home nearby in one of the rural counties along the river. "My son is tending the house while I was on pilgrimage," he explains. "He's not as devout as I was. But with my newfound faith in the Lord, I will share with him in hopes he believes too." So, they agree in prayer for that along with giving thanks for their meal, as it is served them.

As winter is fast approaching, the chilly night air is brisk. They have before them a steaming hot pot of lo mein soup and a hot pot of tea. They partake hardly of the hot steaming cuisine

and tea, as they are chilly and famished.

Simeon is an older man in his late 40s, while Charity is a young lady, who recently turned 20. But, they seem to be taking a liking to one another, so the missionaries are observing.

Simeon continues with his chat by adding, "My son is 12 years old and my wife, she died five years ago, while trying to give birth to our daughter, who was stillborn. She died because of severe complications with the delivery." He is sad to have shared these things. The missionaries, especially the ladies, and most especially Charity, reach out to comfort him. He appreciates their care but he straightens himself up and strengthens his resolve to move forward again in life. They now know a little bit about Simeon, but they are also curious to know something about Charity as well.

So, while drinking their tea, she begins to open up a little bit about herself, where she comes from and how she got to where she is now.

Ruth and Esther relate to her because they were brought up Muslim, especially Ruth because she and Charity are of Hui decedent and heritage. However, unlike Ruth and more like



Esther, Charity's upbringing was strict and harsh because her mom and dad were devout Sunni Muslims. She tells of how she was born and raised on a ranch, out on the border frontier of Xiaiang, and across from the Tajik border.

"We raised goats and yaks in the high country, surrounded by high mountains to our west and hills all around us. We had a narrow valley to our east which led along the dirt road to the nearest town. I am the youngest of three. I have two older brothers. Winters were long and snowy. Summers were dry and mild. We lived hard lives as herders. I knew when I was a child that I wanted to go from there as soon as I was able. I recited the Creed but I didn't mean it. I was beaten more times than I care to remember if not by my father, but also by my two brothers. My mother would either watch in resignation or hide from me. I was never close to my family, not once. When I was 17, I ran from there in the middle of a summer night, when the weather was fair and the stars were out to guide me. I ran from there and never looked back. For three years now, I've worked my way from the frontier to Xining. Before

meeting up with you, I was heading out to another town in search of another job." She was resigned to her life. But now, she is hopeful for the future to have finally some stability in her young life.

They spend quite a bit of time in the diner, chatting and fellowship with one another. By the time they realize the time, it is near dawn. As, they finish up, the sun begins to rise over the morning horizon. They go out all bundled up into the brisk chilly air down to the bus station.

From there, they take a transit bus out to a nearby rural county, where the river cuts through it. At a stop along the way, they disembark. They walk down a hardened and frost-covered dirt path to a humble hamlet, overlooking a river, partially covered in ice.

Simeon's home is at the foot of the upland. They have grasslands, where he has a few sheep, yaks, and goats, his son raises. Charity looks about her. She already feels at home, remembering her younger days as a shepherdess way up in the high country (on the western border frontier).

Simeon sees his young son up and about, doing his morning chores. He calls out to him to come and greet them. So, he sees and hears him, walking down the path towards the home small with a company of guests. He goes to his dad and greets him. He also introduces himself to his new friends. They go into the home where his son puts on a pot of tea on the stovetop. They sit around the family table, as his son sets out teacups for them; and joins them for their chat, as the pot is left to steep the tea to a light boil.

Simeon introduces his son to his newfound faith in Christ Jesus. His son listens intently, as his dad is radiant and excited to share with him the Good News. Having been a devout Buddhist, and now a born-again Christian, he presents to his son the Gospel of salvation in Christ Jesus. He also calls to him to pray with him and call upon the name of the Lord to be saved. His son believes and does so, praying, believing, and calling upon the name the Lord, Jesus Christ, for the salvation of his soul.

They all praise the Lord for his son's salvation! So, Simeon proposes to his son to be named

after a Bible character, as his Christian name. Simeon then chooses to name his son, Joshua. His son is well pleased. And they rejoice in his newfound faith in Christ. They have their tea. Afterwards, they gather in the family room of the home for a time of worship and Bible study.

Philip gets out his guitar and begins to strum his six string acoustic. He begins to sing, "If we say we love the Lord. And walk with Him by faith. Then His commandments we ought to obey. If we are a winner of souls, we preach the Good Word. What a peace we will have when we pray. What rewards we will receive. When the Lord we will please. To all who will trust and obey." They then join him in singing the traditional hymn of "Trust and Obey."

After some singing of hymns and worship songs, Peter opens up to them from his Bible about Christ's Commandments. He begins by saying, "Christ's commandments are of the New Covenant. Compare them to the Law of Moses and the Ten Commandments? Jesus said of His Great Commission, 'Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always,

even unto the end of the world. Amen.' And again from Matthew, 'Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.' So, we are to do and follow them, as well as teach them to our disciples. And so what are these commandments? 'For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.' 'Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.' And from Mark, 'And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these'; 'Thou knowest the commandments, Do

not commit adultery, Do not kill, Do not steal,  
Do not bear false witness, Defraud not, Honour  
thy father and mother'; 'And Jesus answered  
him, The first of all the commandments is,  
Hear, O Israel; The Lord our God is one Lord:  
And thou shalt love the Lord thy God with all  
thy heart, and with all thy soul, and with all thy  
mind, and with all thy strength: this is the first  
commandment. And the second is like, namely  
this, Thou shalt love thy neighbour as thyself.  
There is none other commandment greater than  
these'; and 'Go ye therefore, and teach all  
nations, baptizing them in the name of the  
Father, and of the Son, and of the Holy Ghost:  
Teaching them to observe all things whatsoever  
I have commanded you: and, lo, I am with you  
always, even unto the end of the world. Amen.'  
The command to go and make disciples (of all  
nations); baptize them in the name of the  
Father, the Son, and the Holy Ghost; and teach  
them Christ's commandments, 'And he said  
unto them, Go ye into all the world, and preach  
the gospel to every creature. He that believeth  
and is baptized shall be saved; but he that  
believeth not shall be damned. And these signs  
shall follow them that believe; In my name

shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.' The command to preach the Gospel to all peoples, Go in to all the world, see Christ's model in sending out His disciples, the 12 and the 70, as well as Acts 1:8, as well as the signs to follow preaching the gospel: to cast out devils, evil spirits out of people; to be preserved from having drank any dangerous substances; to lay hands to heal the sick; to speak in tongues of different languages; and to take up serpents is to face dangerous obstacles, situations, and/or circumstances in the mission fields, to engage in spiritual warfare. 'For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch'; 'To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out'; 'Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he

find you sleeping. And what I say unto you I say unto all, Watch.' Jesus gives the parable command to watch. Watch for what? Christ's return! The porter is the watcher, we are the Lord's sheep but we are also His watchers, who look for His return. We preach the Gospel, win souls to the Lord, make disciples, teach His commandments, baptize in His name, but we also watch for His return at the same time. 'And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we



have done that which was our duty to do.' Our duty is to follow and do Christ's commandments in response to the disciples asking for the Lord to increase their faith! 'And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.' The Lord gives the command to observe a Sabbath day of rest. 'And forgive us our debts, as we forgive our debtors. ... For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses'; 'Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven'; 'So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses'; 'And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses'; 'Judge not, and

ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again'; 'And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil'; 'Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him'; 'A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another'; 'This is my commandment, That ye love one another, as I have loved you'; 'Ye are my friends, if ye do whatsoever I command you'; 'These things I command you, that ye love one another'; 'If ye love me, keep my commandments'; 'He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and

will manifest myself to him'; 'If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love'; 'And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him'; 'Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth'; 'For this is the message that ye heard from the beginning, that we should love one another'; 'And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by

the Spirit which he hath given us'; 'And this commandment have we from him, That he who loveth God love his brother also'; 'By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous'; 'I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.' Jesus gave numerous and almost repetitive commandments to love one another as brothers and sisters in Christ. Amen and amen!"

After their Wednesday evening Bible study, Simeon and Charity announce that they wish to marry before the missionaries leave on Monday morning. So, they arrange for Peter to marry them Saturday morning. He agrees, having his

wife, along with his brother and sister, and Simeon's son, Joshua, as witnesses for the marriage. Simeon and Charity are overjoyed. They celebrate with an engagement supper that the ladies had prepared (having of the engagement beforehand).

They gather around the family table for a late supper of Tibetan mutton over snow peas and onions. They drink with fermented yak milk and black tea. The couple sits at the head of them, as the guest of honor, while Philip prays over the meal. Peter then gives a toast of good cheer and blessing for the engaged couple. They enjoy their supper together.

After the ladies have cleared the table, they wash the dishes, and put them away. They then join the men in the family room for a late night of singing and worshipping the Lord. Philip plays his guitar to the tune of psalms, hymns, and some Christian songs, particularly "Be Thou My Vision" and "What a Day, That Will Be."

Early Saturday morning, everyone gets up to make ready the preparations for the wedding and reception afterwards. Simeon, his son

Joshua, and Philip go out and slaughter a yak to roast over pit they prepare behind the home. Peter is going about setting up the family room for the nuptials; Esther is in the kitchen, making preparations for the meal. Ruth is tending to Charity, helping her prepare to be the bride. While Philip is tending to the roasting of the yak, Simeon and Joshua go into his room to help in preparing him to be the groom.

Once everything is ready and prepared, it is noontime. Peter knocks upon the door of Simeon's room and calls for him to come forth before him at the fore of the family room. Both Peter and Simeon are dressed for the occasion. Philip is dressed as well, who comes in with Esther. Joshua, who is in full dress, follows his dad out into the fore of the room, and he stands by him, as his best man. Then Peter calls for the bride to come forth and present herself to her groom.

Charity comes out in her wedding dress, which Simeon's late wife had saved (they are incidentally of similar height and build). Ruth follows her out, fully dressed for the nuptials.

They all stand, as she walks between them to the fore of the room, where her groom stands in front of Peter, who is ready to marry them.

Peter opens the Bible to 1st Corinthians chapter 7, and has them pray over the nuptials. He then begins in the middle of verse two, "Let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency." And then recites from Ephesians, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body." So, Peter has Simeon and Charity hold hands and pledge to one another when he reads to them out of God's Word. They do so before the Lord and before

the witnesses. So, Peter pronounces over them to be fruitful and multiply and also as man and wife. Simeon then gives his newlywed wife a passionate kiss on her lips.

They then celebrate the marriage of Simeon and Charity. They have their reception supper together. The missionaries likewise toast, and bless the newlywed couple. So that night, Simeon opens his room to his newlywed wife. For the first time, they share their marriage bed together.

The next day, Sunday morning, they have their worship service together. Philip along with Ruth and Esther lead the small gathering in worship. They sing psalms, hymns, and a few Christian songs in celebration of the Lord. They also sing for the newlywed couple in their midst. Ruth then sings a prayer of praise and thanksgiving to the Lord. Then Peter goes before them. He preaches to them a sermon, concluding the last remaining commandments of Christ.

"To love is to have charity for the Lord and to one another. Charity, as Paul explained to the Corinthians is agape, or godly love. Look at the



exchange between Jesus and Peter, agapao, or godly love verses phileo, or brotherly love. There are four types of love either stated and/or expressed in Scripture: agape, agapao, or godly love; phileo, or brotherly love; sorge, or maternal, patriarchal, parental love; and eros, or romantic love. Godly love and brotherly love are the kinds of love Christians are to have for one another. Examples include, godly love as between the Father and Jesus, John 17, 'Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world'; brotherly love as between David and Jonathan, 'And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul'; maternal love as Jesus expressed for the people of Jerusalem, 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her

chickens under her wings, and ye would not'; and romantic love as expressed in the Song of Songs, 'Let him kiss me with the kisses of his mouth: for thy love is better than wine.' Amen and amen!"

Afterwards, they conclude their service with prayers of more thanksgiving and praise unto the Lord. They then have a last fellowship together, before the missionaries are seen off. The missionaries have their things packed. They leave out of the home, walking on the road to the bus station. Once there, they take a bus on the highway south. They then travel into the Tsang province of Tibet.

## Going to Kathmandu

The missionaries make a stopover in the Tibetan border town of Shigatse or Xigaze, which is large in area and has a very sizable community of Tibetan monks. There are numerous monasteries, temples, and shrines dotted all over the massive land area. They step out onto the platform of the bus station. They see cadres of these monks everywhere, even among the passengers that rode with them there, are Buddhist monks and a few women.

It is late in the afternoon, when the missionaries begin to preach the Gospel to their fellow passengers, who are disembarking with them at the terminal. The monks simply avoid them and walked pass them, paying them no mind. But, the women that travel with them, they stop and listen. They believe the word of the Lord and pray with the missionaries to be born again. Among the women are three, two Newar and the other Mongol. All three are going back to Kathmandu, having finished their semester at the university up in Xining.

They are all hungry and cold. So, they spot a noodle shop a stone's throw away from the station. They all go over to the eatery and step in the cozy into a warm place. Hot steam is coming off of the pots of noodles being prepared. They take their seats at the counter, where they sit and talk among themselves, getting better acquainted with their new disciples. The Newar sisters, Meghana and Deepti are from Kathmandu, while their cousin, Sirjana is from neighboring Hetauda.

They share a meal of chow mein and a hot pot of tea. The sisters tell of their family, who live in the downtown valley area, near Durbar Square, while their cousin, her family lives on the Manahari west, near the Rapti River. They spend a few hours in there with the warmth of the steam. They wait for the eight o'clock bus to load up for a midnight run to Kathmandu. They finished their last pot of hot tea before heading out to the station. They bundle up, as they go out in to the chilly cold of the night air. They walk back over to the station, where they board the bus, heading southbound to the border.

They ride all night, rolling down the mountain highway. They stop only at the border checkpoint to present their passports. The Nepali visa is stamped in the missionaries' passports that they present to the Nepalese border guards, who have boarded the bus to check the passengers' passports.

In the early morning hours, they arrive at the bus terminal, near the center of the great city in the valley. It is four in the morning, when they arrive at the station. They disembark in to the chill of the early morning air. They then look about them at the cityscape that is dark against the darkness of the early morning hour, just before dawn. They spot an all-night café across from station. They go over there, where they step in to warm themselves from the frosty dew on the ground and pavement.

While in there, they sit around a booth in the back of the café. Again, they feel rather sleepily, having awakened up from a long bus ride. They order some dal and momo, as well as a hot pot of tea. They sit there and chat among themselves, as their food arrives. They watch as the morning sunlight beams in from

the ornate windows roundabout where they are sitting.

The young ladies talk with them about the great earthquake that rocked the city when they were little girls. The missionaries listen, as they hear of it, having destroyed and leveled parts of the inner city, especially in the inner parts of Durbar Square, only a few blocks from the sisters flat. "Good thing for us," Meghana quips. "Is that the damage stopped short, less than a block from our flat. So fortunate! But, we all felt the shocks!" Deepti also adds, "Even the aftershocks are frightening because the magnitude of the quake!"

The missionaries sit and listen, as they describe, having seen whole palaces, temples, and shrines broken apart and crashed to the ground. Later on, when they were a little older, they toured the Square and surveyed the damage still left from the devastation.

Peter is reminded of what Jesus said about these days. How there will be earthquakes in all sorts of places around the world. He is also reminded of what Isaiah the prophet said of the Lord, visiting Jerusalem with a great

earthquake. All these things he heard and now knows of these matters He keeps these in mind for when to reveal them.

As dawn breaks over the horizon, the sun is coming up over the horizon. They step out into the bitter chill of the frosty morning air. They bundle up in their winter coats and jackets.

They hail a taxi and go downtown to the valley of the city. They pass by blocks of flats till they get to the sisters' home, an apartment complex. They go up to the third floor to their apartment that looks out over the squares of the city.

It is still early in the morning when the sisters knock on the door, her mother answers in her nightgown. She welcomes them all in with open arms, and with hugs for her daughters and her niece. She is given introductions of their missionary friends. The sisters' dad is in the midst of getting ready for work, as their oldest brother (who is younger than them) is also getting ready to go to university in the city. Also, outcome their two youngest brothers, who are getting ready for school.

They are welcome to have breakfast with them, but they say they have eaten. So, they settle on

having a hot pot of tea, as they all sit around the kitchen table. The sisters' family is nominally Hindu, as a part of their family heritage (as is their cousin and her family are nominally Buddhist also because of cultural heritage).

The sisters excitingly discuss with their family about their newfound faith in Christ Jesus. They listen, as do the missionaries, for they watch the family's reaction. It is one of great interest! So, after the sisters had shared, the missionaries, especially Peter share with them the Gospel and how to get saved in Christ Jesus. For those who need to leave, they leave the table. But, they all, who hear and believe on Christ Jesus, they pray with the missionaries to call upon the name of the Lord to be saved. So now, the sisters' entire family is born-again! Their dad and their brothers finish their tea and leave for their respective destinations. They are left with the mother, who makes ready their small but cozy apartment, making accommodations for their cousin and their missionary friends to stay for a visit.



By early in the afternoon, the sisters' boyfriends come by from having gotten off from their jobs in the city. They stop to visit their sweethearts at the flat. They are introduced to the missionaries. And they have lunch with their boyfriends, as well as sharing with them their newfound faith. The missionaries also share with them, the Gospel. They listen and as well believe. They too pray with the missionaries to call upon the name of the Lord to be saved and are born again.

The missionaries take the next several evenings and teach their disciples about Jesus being the truth. On this particular evening, Philip opens up with his guitar and sings, "What is truth? That Jesus is Lord. The Son of the living God. The Most High! Jesus is God, to the glory of the Almighty! He is the Son of Man, the only begotten of the Father. The Word made flesh is Jesus our Lord, So, what is truth? Jesus, the Son of God. The God-man, sitting at the Father's right hand. This is truth, Jesus is God, Son of the living God. And we are His sons, sons of God, who believe on the Son of man to be saved. The God-man, 100% God and 100%

human in one body! Jesus, the Word of God. The Word made flesh is Jesus, Jesus Christ, our Lord and Savior!" This serves as a thematic introduction to a series that Peter begins to teach them. All of the family gathers around the missionaries, the dad, the mom, the sisters, their cousin, their brothers, and their boyfriends.

Peter begins by declaring, "Jesus is the Truth. 'What is truth?' Pilate asked, pontificating. But, what he was really asking is, 'Who are You, Jesus Christ?' So, Who is Jesus Christ? In the Gospel of John, we begin, 'Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.' The short and immediate answer can be found in the scene of Jesus walking on the water, when He called for Peter to come out onto the water, Peter at first was indeed walking on the water, when He had his eyes fixed on Christ, but as soon as he looked in fright at the wind and the waves, he began to sink! Why? Because his faith was not stayed or fixed on Christ. When Jesus helped Peter into the boat, the wind and

the waves had ceased; and His disciples declared the truth that Jesus Christ is the Son of God, or as Peter would declare later, the Son of the living God: 'Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. ... And Simon Peter answered and said, Thou art the Christ, the Son of the living God.' Even the self-righteous religious and political leaders of Jesus' day declared the truth about Him, 'Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.' Jesus is the glory of the only begotten, and full of grace and truth, 'And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth'; 'For the law was given by Moses, but grace and truth came by Jesus Christ.' Jesus came to do the truth, to worship the Father in spirit and in truth; and God is a Spirit, 'But he that doeth truth cometh to the light, that his

deeds may be made manifest, that they are wrought in God'; 'But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.' The Truth makes us, who believe on Jesus Christ to be saved, free indeed, 'And ye shall know the truth, and the truth shall make you free.' The Spirit of truth is the Holy Ghost, the Comforter, Who guides us into all truth, 'Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you'; 'But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me'; 'Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you'; 'Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew

you things to come.' The Word of God is Truth, to be sanctify, to be set apart, to be made holy, 'Sanctify them through thy truth: thy word is truth. ... And for their sakes I sanctify myself, that they also might be sanctified through the truth.' Before Pilate, Jesus declared that those of The Truth hear His voice, 'Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.' See Jesus as The Door and The Good Shepherd in John 10:3-5. The Truth of the Gospel is that those who believe on Jesus Christ to be saved are sealed by the holy Spirit of promise, 'In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Furthermore, the new man is created in righteousness by the blood of Christ, Who's righteousness is imputed into us, Who believe on Jesus Christ to be saved'; 'And that ye put on the new man, which after God is created in righteousness and true holiness'; 'Wherefore

putting away lying, speak every man truth with his neighbour: for we are members one of another.' The fruit of the Spirit is truth, '(For the fruit of the Spirit is in all goodness and righteousness and truth)'. The word of the truth of the Gospel is the grace of God in truth, 'For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth'. This introduction serves as a springboard into other aspects of Christ Jesus being The Truth, Jesus is The Son of God, The Son of man, The God-man, The Word, The Sword, The Bread of God, The Gospel."

The next evening, Peter begins again by teaching them on The Son of God, "Daniel prophesied of the Son of God, showing that Jesus Christ preexisted as the Son of God, proving the eternal Sonship of the Lord, when the three Hebrew men were cast into the fiery furnace, Nebuchadnezzar saw and proclaimed the Son of God in the midst of three Hebrew

men in the furnace, 'He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.' Isaiah prophesied that 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.' Joshua also saw the Son of God as the Captain of the host of the Lord, 'And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.' Proverbs adds, 'Who hath ascended up into heaven, or descended? Who hath gathered the wind in his

fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is his son's name, if thou canst tell?' The Son of God, Jesus Christ is His name! And before Creation, He was in the bosom of the Father, 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.' Our theme verses, 'He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: ... And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.' Paul adds, 'And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead'. The Son of God, Jesus Christ is the holy saint, anointed with power from the Spirit of holiness, the Holy Ghost. The Matthew Gospel recorded, 'And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and



lighting upon him: God descending like a dove,  
and lighting upon him: And lo a voice from  
heaven, saying, This is my beloved Son, in  
whom I am well pleased.' Jesus' disciples  
declared Him to be the Son of God, 'Nathanael  
answered and saith unto him, Rabbi, thou art  
the Son of God; thou art the King of Israel';  
'Then they that were in the ship came and  
worshipped him, saying, Of a truth thou art the  
Son of God'; 'And Simon Peter answered and  
said, Thou art the Christ, the Son of the living  
God'; and 'And we believe and are sure that  
thou art that Christ, the Son of the living God.'  
Before the Jew Council, the Jew leaders knew  
Him to be the Son of God, 'But Jesus held his  
peace. And the high priest answered and said  
unto him, I adjure thee by the living God, that  
thou tell us whether thou be the Christ, the Son  
of God. Jesus saith unto him, Thou hast said:  
nevertheless I say unto you, Hereafter shall ye  
see the Son of man sitting on the right hand of  
power, and coming in the clouds of heaven';  
and 'Then said they all, Art thou then the Son  
of God? And he said unto them, Ye say that I  
am.' And before Pilate, the Jews have a law  
against Jesus being the Son of God, 'The Jews

answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.' The Roman centurion, who feared the Lord, declared Jesus to be the Son of God, 'Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God'; and 'And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.' The Gospels declare Jesus to be the Son of God, 'The beginning of the gospel of Jesus Christ, the Son of God'; 'And I saw, and bare record that this is the Son of God'; 'He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God'; and 'Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.' The raising of Lazarus from the dead was done by Jesus to bring glory to the Son of God; and Mary, the sister of Martha, believed on Christ, the Son of God, 'When Jesus heard that, he

said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. ... She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.'

The Gospel of John was written for whosoever to believe on Jesus as the Christ, the Son of God, 'But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.' Jesus, the Son of God in the Book of Acts, 'And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.' Note that Acts 8:37 is omitted in some versions of the Bible. If so, put away such a Bible, and get a King James Bible. Paul in Acts, 'And straightway he preached Christ in the synagogues, that he is the Son of God.' Paul said to the Corinthians, 'For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.' Paul said to the Galatians, 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in

the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.' Paul said to the Ephesians, 'Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ'; furthermore, we, as born again Christians will be transformed in to the perfect man, in glory, because of our unity of faith, our salvation in Christ Jesus, and knowledge of the Son of God from the Word! Jesus, the Son of God in the Book of Hebrews, 'Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession'; 'Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually'; 'Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?' Note, the writer here is referring to those born again, who are contemplating apostasy, which

is turning from the Christian faith to another religion, in this case, Judaism, or Romanism. If they were to do so, if that were even possible, they would be punished at the judgment seat of Jesus Christ, being beaten with many stripes. Jesus, the Son of God in the epistles of John, 'He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil'; 'Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God'; 'Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? ... He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. ... He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. ... And we know that the Son of God is come, and hath given us an understanding, that we may know him that is

true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life'; 'Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. ... Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.' Jesus, the Son of God in His Revelation, 'And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass'; and 'I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand

seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.' In summary, the Lord Jesus Christ, the Son of God, in His glory, when He appeared before John on the Isle of Patmos, His Revelation! Amen and amen!"

The following evening, Peter begins again by teaching them on The Son of man, "Jesus, being the Son of man, has to do with Him being begotten of the Father in His humanity (The Word made flesh), Our theme verses, 'For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?'; and 'So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.' God the Father's only begotten Son, the Son of man, made in humanity to impart salvation and redeem mankind unto the Lord, 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but

that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.' The Son of man has the power to save and the power to forgive sins, 'But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,); 'But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.' The Son of man descended from heaven and ascended back to heaven, 'And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven'; 'What and if ye shall see the Son of man ascend up where he was before?' The Son of man was to be lifted up, to be crucified for our redemption unto the Father, 'And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.' The Son of man is given power to execute judgment over Creation, 'For the Father judgeth



no man, but hath committed all judgment unto the Son: ... And hath given him authority to execute judgment also, because he is the Son of man.' The Son of man is the giver of the meat, His Word, made flesh, 'Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed'; and 'Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.' The Son of man was glorified by being resurrected from the dead, and even prophesied about it, 'And Jesus answered them, saying, The hour is come, that the Son of man should be glorified'; 'Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.' Jesus witnessed to His mother and to John, while on the cross, about being the Son of man (also in this instance, giving over the earthly care of His mother to John), 'When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from

that hour that disciple took her unto his own home.' The Son of man testifying of His humility, 'And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head'; 'And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.' The Son of man among the common people of His day, 'The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children'; 'The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!' The Son of man is Lord of the sabbath day (the sabbath, being designed by God to point to salvation in Christ Jesus), 'For the Son of man is Lord even of the sabbath day'; 'Therefore the Son of man is Lord also of the sabbath'; and 'And he said unto them, That the Son of man is Lord also of the sabbath.' The Son of man spent three days and three nights in the heart of the earth, hell (during the burial of Christ), 'For as Jonas was three days and three

nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth'; 'For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation'; 'Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption'; 'He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.' The Son of man sows the good seed, the Gospel, the Good News, and reaps born again Christians, 'He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.' So, the Son of man shall rid His kingdom of false disciples, heretics, apostates, and antichrists, aka. workers of iniquity (those who do not believe on Christ Jesus to be saved), 'As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his

kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.' The Son of man is also known as the Son of David, meaning He is the King of kings, and Lord of lords, 'And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil'; 'And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.' The Son of man is the Son of the living God, 'When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.' The Son of man is the Judge at His judgment seat upon His return, 'For the Son of man shall come in

the glory of his Father with his angels; and then he shall reward every man according to his works.' The Son of man appeared before John on the Isle of Patmos to give him, His Revelation, 'Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom'; 'All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.' The Son of man during His transfiguration, to be told of after His resurrection, 'And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead'; 'And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.' John the Baptist came in the spirit of Elijah and the Jews did not recognize him, likewise, they did not recognize the Son of man, Who came in the Spirit of God, the Holy Ghost, 'But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed.

Likewise shall also the Son of man suffer of them.' Jesus, the Son of man, was prophesied to be betrayed, 'And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men'; 'Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death'; 'Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified'; 'But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?' The mission of the Son of man is to save the lost, 'For the Son of man is come to save that which was lost'; 'For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many'; 'For the Son of man is not come to destroy men's lives, but to save them. And they went to another village'; 'For the Son of man is come to seek and to save that which was lost.' Jesus, the Son of man, prophesied that He will sit in the throne of His glory in His kingdom, the regeneration (the New Jerusalem, the New Earth, the New Heaven); and that His 12 apostles (including Paul, omitting Judas Iscariot) will sit on 12

thrones, judging the 12 tribes of Israel, 'And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.' Jesus, the Son of man, came to redeem many (the elect), those who choose to believe on Jesus Christ to be saved, 'Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.' Jesus, the Son of man, prophesized of His sudden return; and of His sign at His return, as the days of Noah, a time of judgment, a call for us to be ready for His return at an unexpected time, to be ready is to be born again, saved in Christ Jesus, 'For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be'; 'For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day'; 'And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man

coming in the clouds of heaven with power and great glory'; 'And then shall they see the Son of man coming in the clouds with great power and glory'; 'And then shall they see the Son of man coming in a cloud with power and great glory'; 'But as the days of Noe were, so shall also the coming of the Son of man be'; 'And as it was in the days of Noe, so shall it be also in the days of the Son of man'; 'And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be'; 'Even thus shall it be in the day when the Son of man is revealed'; 'Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh'; 'But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. ... For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch'; 'And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?'; 'Watch



therefore, for ye know neither the day nor the hour wherein the Son of man cometh'; 'Be ye therefore ready also: for the Son of man cometh at an hour when ye think not'; 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory'; 'Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven'; 'Hereafter shall the Son of man sit on the right hand of the power of God.' Jesus, the Son of man, betrayed by a false disciple, Judas Iscariot, 'The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born'; 'The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born'; and 'And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!' Jesus, the Son of man, betrayed into the hands of sinners, evil men, 'Then cometh he to his disciples, and saith unto them, Sleep on now, and take your

rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners'; 'And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners'; ' For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day'; 'Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles'; 'Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.' Jesus, the Son of man, suffered, was rejected, crucified, and rose again, 'And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again'; 'Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day'; 'And he

answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought'; 'Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished'; and 'Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.' The Son of man gives warning against being ashamed of Him and His Word, His commandments, 'Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels'; 'For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels'; 'Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But

he that denieth me before men shall be denied before the angels of God.' Jesus is I AM, the Son of man, 'And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven'; 'And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.' Being rejected of men for the name of the Son of man, Jesus Christ, 'Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.' Jesus prophesies to us, His disciples, that we will long for the days when He was on earth, 'And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.' Jesus prophesies to us, His disciples, to watch and pray, that is to discern when tribulation (great tribulation as well) will come so as to be wise in the Lord to

escape it, 'Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.' Stephen's testimony, as he is being martyred (stoned to death for the name of the Son of man), of seeing the Son of man, standing on the right hand of God, 'And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.' Paul prophesies about how God sent forth His Son (the Son of God) made (begotten) in the womb of a virgin, under the law (in humanity because humanity is subject to the law), thus Jesus being the Son of man, 'But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law'; 'In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.' Look to John 3:16 and 18. Jesus, the Son of man, appearing to John on the Isle of Patmos to give him His Revelation, 'And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.'

Jesus, the Son of man, at His return to bring forth judgment on the world, 'And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.' In summary, Jesus (the God-man, the Son of God) is the Son of man because He was begotten of God the Father in humanity and will for eternity future have humanity as a part of His person. Amen and amen!"

The following evening, Peter begins again by teaching them on The God-man, "Jesus Christ is God, the God-man. There are two thematic sayings where Jesus clearly states that He is God, 'Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am'; and 'I and my Father are one.' Jesus is declaring that He is I AM, a reference to being Jehovah; and that He is a Person of the Godhead, 'And God spake unto Moses, and said unto him, I am the LORD: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.' Jesus also declared Himself to be God in a veiled way before the

Jews by quoting God to them, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.' Jesus declared to the Samaritan woman at the well that God is a Spirit, 'God is a Spirit: and they that worship him must worship him in spirit and in truth.' The Lord, Jesus Christ, in His preincarnated state appeared as a man unto Joshua, who bowed before Him and worshipped Him, 'And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.' The concept of the God-man is that Jesus Christ is 100% God and 100% human (man) in one body, Look at the egg, the outter shell is the

flesh, the white is humanity and the yoke is Deity (God), In other words, the Son of God and the Son of man are Jesus Christ, the God-man. Where is the God-man in the Bible? It appears as the title of Christ, Emmanuel, 'Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.' Emmanuel means "God with us", meaning that Jesus is God united with man in humanity. So, there are illustrations in Scripture of Christ being the God-man, when Jesus questioned the rich young ruler, Why do you call Me good? Adding that only God is good! It was a test question that Jesus posed to the rich young that only God is good! It was a test question that Jesus posed to the rich young ruler, and he failed it because he failed to recognize that Jesus is God! Instead, he tried to justify himself before a Good man by claiming to have kept the laws (which was a lie). So, Jesus' disciples asked, who then can be saved? Jesus replied, with men this impossible but with God all things are possible, meaning salvation is of God, not of men! But, Jesus is God, the Son of man, through Whom, we are



saved! Look to the lesson on the sons of God lesson in John 1: 12-13. When Jesus was transfigured before Peter, James, and John, He revealed to them that He is God in the flesh. He did so because His Deity was concealed in His humanity. Jesus being God, "in the form of God"; "made himself of no reputation", meaning He concealed His Deity in His humanity, His flesh; "the form of a servant", Him being the Son of man; and "to be equal with God", Him being the Son of God, 'Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.' This first part coincides with the second part about the name of the Lord, being Jesus Christ, being highly exalted of God the Father through the Holy Ghost at the transfiguration of Christ, the revealing of Him being God in the flesh. Look to Revelation 1, but continuing with the second part, 'Wherefore God also hath highly exalted

him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' Jesus is our High Priest, being the God-man was/is in the flesh, experienced humanity on earth, but is without sin, so He made atonement on our behalf, 'For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin'; 'Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people'; 'Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus'; 'Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession'; 'For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: ...

So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.' God the Father appointed His Son, Jesus Christ, the Son of man to be our High Priest, 'Called of God an high priest after the order of Melchisedec.' Melchizedek means 'king of righteousness,' he was the king of Salem, and priest of the most high God, who lived in the days of Abraham. Abram paid tithe to him, after the battle he fought to free Lot; 'the order of Melchizedek' the order of the priesthood to which Christ belongs, 'Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec'; 'For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him'; 'For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity;

but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore'; 'Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens'; 'For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer'; 'But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: ... But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; ... Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others'; 'And having an high priest over the house of God'; 'For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp'; 'Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.' Amen and amen!"

The following evening, Peter begins again by teaching them on The Word, "Jesus Christ is the Word made flesh, Who came as the Son of man. Consider these sayings, 'But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God'; 'In the beginning was the Word, and the Word was with God, and the Word was God'; 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life'; 'And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.' John the Baptist testified that Jesus has the words of God and that the Holy Ghost is in Him in full measure, 'For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him'; 'It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.' Peter testified that Jesus has the words of eternal life, 'Then Simon Peter answered him, Lord, to whom shall we go? thou hast the

words of eternal life.' Jews who believe on Jesus Christ to be saved, must continue in His Word in order to be His disciples, 'Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed'. And those of God hear His words, 'He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.' Jesus' confrontations with the Jews over the word of God, that He is the Son of God because He did the works of the Father, which testify that He is in the Father and the Father is in Him, 'Jesus answered them, Is it not written in your law, I said, Ye are gods?' 'If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.' Jesus' words, the Word will be the judge of those who reject Him on the last day, 'And if any man hear my words, and believe not, I judge him not: for I came not

to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.' The words of Christ and the works of the Father say that Jesus, I AM in the Father and the Father in Him, 'Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.' 'All things' being the whole consul of God given to Christ: both the Father and the Son being revealed, see Revelation, to those who believe on Christ the Lord, 'All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.' To love Christ is to keep, obey, His words, His commandments, and both the Father and the Son will dwell in such a one, a born again Christian, 'Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.' The Word sanctifies us, sets us apart from the flesh, the world, and

the devil, 'Now ye are clean through the word which I have spoken unto you.' The word of Christ saying unto us, His disciples that He was persecuted and so we will also suffer persecution for His name's sake; His saying is the Gospel as well as His commandments, 'Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. ... But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.' These words of Christ known as the High Priestly Prayer, the Word is truth, 'These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: ... I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. ... For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. ... I have given them



thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. ... Sanctify them through thy truth: thy word is truth. ... Neither pray I for these alone, but for them also which shall believe on me through their word'. The word of Christ to heal, 'The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.' To cast out devils, 'When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick'. The Word is the words of the Gospel, 'And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.' The seed is the words of God, the word of the kingdom, the Gospel, see the Parable of the Sower, a central teaching on the Word, 'Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that

received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.' As in Matthew so is in Mark 4:14-21 and Luke 8:11-15. Look to what Peter said, 'Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. ... But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.' Yet, the word of prophecy that Peter would deny Christ, 'And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly. ... And the second time the cock crew. And Peter called to mind the

word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept'; 'And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.' Jesus preached the Word, 'And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them'; 'And with many such parables spake he the word unto them, as they were able to hear it'; and 'As newborn babes, desire the sincere milk of the word, that ye may grow thereby'. The word of God is no effect because of religious tradition, such as Judaism, Catholicism, Orthodoxy, and other such denominations, they have no power and no love in them, 'Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.' We are not to be ashamed of Christ's words, His Gospel and His commandments, 'Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be

ashamed, when he cometh in the glory of his Father with the holy angels'; 'For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.' Christ's words are to be trusted above and beyond mere riches, as with the rich young ruler), 'And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.' The disciples preaching the Gospel everywhere, confirming the Word with signs following, 'And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.' 'And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if

they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.' Born again Christians are known as ministers of the Word, 'Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word'. There is a need to believe the words of the Lord, not to doubt or question them, as did Zacharias, 'And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.' Mary believed the word of the Lord; and it was accounted to her as righteousness, 'And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.' The word of God coming unto John the Baptist, 'Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. ... As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.' The gracious words out of Jesus' mouth, joy, good will, favor, and

loving kindness, 'of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues', 'And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?' Christ's doctrine, His word has power, and His word has authority, to even command devils to come out of a person, 'And they were astonished at his doctrine: for his word was with power'; 'And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.' Again, Jesus is the word of God, 'And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret'. And Peter obeyed the word of the Lord and his fellow fishermen caught a great bounty of fishes, 'And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.' The Roman

centurion, a Gentile, believed in the word of Christ to heal his servant, 'Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.' Christ's brethren are those who hear the word of God and do it, 'And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it'; 'But he said, Yea rather, blessed are they that hear the word of God, and keep it'; 'My little children, let us not love in word, neither in tongue; but in deed and in truth'; 'But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ'; 'Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass'. The women disciples of Christ remembered His words about His resurrection, 'And they remembered his words'; and 'Saying, The Son of man must be delivered into the hands of sinful men, and be crucified,

and the third day rise again.' 'And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance. Christ's words were quoted to them by "two men" of whom these women bowed down with their faces to the ground (i.e., the Father and the Holy Ghost?' 'For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.' The women disciples told the 11 and the 70 other disciples what they saw, but they did not believe the word of the women, 'And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not.' Two disciples (of the 70) on the road to Emmaus, Jesus appeared to them, but they were made to not recognize Him, they said of Him that He was a mighty (powerful) prophet in word and



deed before God and all the people; when He broke bread with them and blessed it, their eyes were opened, and He vanished before their sight; they said by The Way that He opened the Word to us, beginning at Moses, all the Prophets, and all the Scriptures, concerning the things of Himself; those two go the 11 and testify of witnessing the risen Christ and that of Peter as well; again of what things were done in The Way, and how He was known to them in the breaking of bread, the Bread of Life, the Word, 'And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people'; 'And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, were written in the law of Moses, and in the prophets, and in the psalms, concerning me.' The risen Christ appeared to the 11 plus two from Emmaus, and they thinking He is a spirit, yet He is ad the Son of man, with the marks of crucifixion in His hands and feet, He is in flesh and bones, glorified

flesh and bones; He even ate before them, a broiled fish and a honeycomb, 'But they were terrified and affrighted, and supposed that they had seen a spirit. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.' So, Jesus referred to these words that spoke of Him out of the law of Moses, the Prophets, and the Psalms that they were to be fulfilled, concerning Him, 'Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled'; 'That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour'. The Lord's is a more sure word of prophecy, ... We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts'; 'But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of

judgment and perdition of ungodly men'; and 'Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. ... I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. ... I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.' 'And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held'. The saints overcame the devil by the word of the Gospel'; 'And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto

the death.' ' And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.' God's will are His words that He purpose that the ten horns give their kingdom unto the beast, 'For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.' Warnings against adding prophecies and/or subtracting prophecies from the words of the prophecy of Revelation, 'For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.' Finally, Jesus, The Word of God, 'And he was clothed

with a vesture dipped in blood: and his name is called The Word of God'; 'And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.' Amen and amen!"

The following evening, Peter begins again by teaching them on The Sword, "Jesus came to send the Word, as a sword, upon the earth, 'Think not that I am come to send peace on earth: I came not to send peace, but a sword.'

The word of the Lord is sharper than a twoedged sword, 'For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart'; 'And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.' Simeon prophesied about the Christ child, being as a sword, the Word made flesh, Who would pierce even His own earthly mother, as well as His brothers and disciples, '(Yea, a sword shall pierce through thy own soul also,) that the

thoughts of many hearts may be revealed'; 'And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.' Two swords were presented to Jesus and said that's enough, meaning the spiritual sword, the Bible, and a physical sword, a rifle; the Bible to use as Hebrews 4: 12 and a rifle to defend oneself and family from evil doers, 'Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. ... And they said, Lord, behold, here are two swords. And he said unto them, It is enough'; 'But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.' Governing authorities are to be ministers of God, 'For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.' As a part of the

armor of God for the Christian is the sword of the Spirit, the Word, given by inspiration of the Holy Ghost, 'And take the helmet of salvation, and the sword of the Spirit, which is the word of God'. The Lord, having a sharp twoedged sword, the Word of God, proceeding out of His mouth, to smite and subdue the nations of the world with a sharp sword, the Word of God, 'And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength'; 'And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges'; 'Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth'; 'And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.' The remaining enemies of God aligned with the beast are slain, or killed in battle by the Lord with the sword of Him, being The Word of God, 'And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded

out of his mouth: and all the fowls were filled with their flesh'; and 'And he was clothed with a vesture dipped in blood: and his name is called The Word of God.' Amen and amen!"

The following evening, Peter begins again by teaching them on The Bread of Life, "The true bread from heaven, the Gospel, of which we believe on Christ Jesus, the Son Whom the Father sent as an exchange between Jesus and some of those Jews, who were fed by the miracle of loaves and fishes, 'These things said he in the synagogue, as he taught in Capernaum'; 'Then said they unto him, What shall we do, that we might work the works of God?' 'Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.' The bread of God, the



Gospel, is the Word made flesh from heaven, which offers everlasting life to the world, but those who receive it believe on the Son of man, 'For the bread of God is he which cometh down from heaven, and giveth life unto the world.' Jesus, I AM the bread of life, he that believes on Him to be saved, 'Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not.' But, the Jews, wanting a sign, do not believe, 'But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas'; 'The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and

adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.' 'And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.' 'Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?' 'Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.' 'They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?' We, who believe on Christ Jesus are saved, because we obey the will of the Father, 'all that the Father give me', 'All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me.' The will of the Father, the command of the Father is that we believe on His Son, Jesus Christ to be saved, 'And this is the Father's will which hath

sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.'

'Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.' Notice now, the Jews do not believe, 'The Jews then murmured at him, because he said, I am the bread which came down from heaven. And

they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?' '(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)' These that work iniquity that is to go against are false disciples (as well as false teachers and false prophets), 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.' The Lord will appoint such with the unbelievers because their very fruits prove or show that they do not believe Christ for salvation of their souls, 'But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink,

and to be drunken; The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.' Instead, they use the name of Christ for their own gain and profit. An example would be Judas Iscariot, 'Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.' 'Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. ... I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. ... When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. ... And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. ... For some of them thought, because Judas had the bag, that Jesus had said unto him,

Buy those things that we have need of against the feast; or, that he should give something to the poor.' All were clean except one, the one who held the money, 'clean' meaning saved. The Father, God the Father has chosen ALL to be saved, but not ALL elect to be saved, 'Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life.' 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son

of God.' 'The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.' Jesus concluded the matter by declaring Himself, the living bread that gives life to those who eat or believe on Him to be saved, the Gospel, 'I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.' The Jews struggle to believe and understand that Jesus is telling them to believe or 'eat' on Him for the salvation of their souls, to drink His blood, so as to be covered from head to toe in His blood to be clean from all unrighteousness, 'The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my

flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. He that eateth of this bread shall live for ever.'

Many of Jesus' disciples, who were Jews, up until that point were followers or hangers-on. They refuse to believe on Jesus for the salvation of their souls because of the Lord's hard sayings were something they must discern in the spirit, not in the flesh, or of the carnal mind, verses 63 and 64 of John 6, especially speak to what Paul declared in Philippians 2: 5, 10-11. Continuing in John 6, 'Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of



man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him.' So, Jesus turned to His 12 disciples and asked, if they too will depart as did the others? To which Peter replied, declaring on behalf of the other 11 that Jesus has the words of eternal life and is the Son of the living God, 'Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.' Note, from verses 70 and 71, there are two types of false disciples here in view, those that follow or claim Christ when things are good but when things turn bad, they depart from the Lord because they were not truly a part of Him,

'They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.' And those, such as Judas Iscariot, who profit and gain from the name of Christ, continue, which is why Judas continued, until he betrayed the Lord, and hung himself. Amen and amen."

On the final evening of their studies together, Philip takes up his guitar and gives his rendition of an old gospel song that summarizes what they have learned so far, "I've got a home on a celestial shore. Just over in the gloryland! Where there will be sin and shame no more. Just over in the gloryland! Just over in the gloryland. There is, there is, an angel playing band! Just over in the gloryland! Just over in the gloryland. There is, there is, where the Son of man stands. Just over in the gloryland! Will you be, there where I will be? Just over in the gloryland. Put your faith in Jesus, the God-man. Who is over in the gloryland. Just over in the gloryland! There is, there is, God's kingdom, the Master's plan. Just

over in the gloryland! Just over in the gloryland. There is, there is, God among the golden lampstands. Just over in the gloryland! Salvation is found in the Promise Land. Just over in the gloryland. Believe on Christ, Who is Shepherd of the pasture land. Just over in the gloryland. Just over in the gloryland. There's the Lord, there's the Lord, with the keys of Death and Hades in His hand. Just over in the gloryland! Just over in the gloryland. The Father, the Son, and the Holy Ghost stand. Just over in the gloryland!"

Peter then begins by teaching on The Gospel, "Jesus is the Word, the Gospel, according to Paul's epistles (letters), The word of faith, the Gospel, is for those of us, who believe on Christ, His righteousness is then imputed in us, 'But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach'; 'For Christ is the end of the law for righteousness to every one that believeth. ... But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or,

Who shall descend into the deep? (that is, to bring up Christ again from the dead.) ... That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. ... For whosoever shall call upon the name of the Lord shall be saved. ... So then faith cometh by hearing, and hearing by the word of God.' The Gospel, being the cross of Christ, is preached in the Spirit and power of God, 'For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect'; 'And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power'. The spiritual things of the Word are imparted by the Holy Ghost, comparing Scripture with Scripture, the scriptures, which is the fundamental hermeneutic of the Bible, 'Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not

speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.' The Holy Ghost imparts, interprets the scriptures to us. How to interpret the scriptures, the Word, NOT by the letter of the laws, or by private interpretation, 'Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life'; 'Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven'; 'Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but

holy men of God spake as they were moved by the Holy Ghost'; 'Trust in the LORD with all thine heart; and lean not unto thine own understanding.' So, Christ is the end of the law, the finished work of Jesus Christ on the cross, and His righteousness imputed to those of us who believe, the righteousness of faith in Christ Jesus, 'For Christ is the end of the law for righteousness to every one that believeth.' The kingdom of God is not in the word of man but in the power of God, the Cross, the Gospel, 'For the kingdom of God is not in word, but in power'; 'For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God'; 'For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost'; 'For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which

effectually worketh also in you that believe.' The word among the spiritual gifts of the Spirit, the word of wisdom, and the word of knowledge, 'For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit'; 'The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction'; 'For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding; 'When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul'; 'The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding'; 'So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off'; 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.' The word of reconciliation that God was in Christ and through Him, those who believe on Him to be saved, are reconciled to the Lord, 'To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of

reconciliation.' The word of truth, the power of God, the armour of righteousness: the Gospel, the cross of Christ, salvation in Christ, 'By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left'. One word, love, love in the Spirit, as the Father loves us in Christ, so that when He sees us, He does not see us in the natural as sinners for whom His wrath is stayed on, but in the Spirit, the righteousness of Christ imputed in us, the blood of Christ covered us from all unrighteousness; and so it is in how we are to love our enemies and neighbors alike, when we see them, we see those who are made in the image of God, who need the Gospel preached to them to be saved, 'For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.' The word of truth, the Gospel of our salvation, we are sealed with that holy Spirit, the Holy Ghost, of promise, unto the day of redemption, the day of the Lord, the rapture, 'In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise'; 'And grieve not the holy Spirit of



God, whereby ye are sealed unto the day of redemption.' The need to preach and spread the Gospel, 'And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear'; 'Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain'; 'For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel'; 'Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God'; 'Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord'; 'And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him'; 'For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing'; 'But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto

me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.' Preach or sound out the word of the Lord; the dispensation of God to fulfil the word of God (exhortations to preach and spread the Gospel), 'Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you'. The traditions, good doctrine, in the words of faith, by word or epistle (letter) of Paul, 'Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle'; 'If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.' Youth leaders and elders are to lead in word and doctrine, 'Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity'; 'Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine'; 'If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ,

and to the doctrine which is according to godliness'; 'Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.' To have good doctrine, study the Word in order to rightly divide or discern it, so as to have sound doctrine, 'Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth'; 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness'. So, preach the word, be ready, whether it be popular or not, in order to reprove, rebuke, exhort, with longsuffering, in good doctrine, those either needing to be saved or those needing to be sanctified (made holy or set apart for the Lord), 'Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine'; 'But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour'; 'Holding fast the faithful word as he hath been taught, that he may be able by sound

doctrine both to exhort and to convince the gainsayers.' Amen and amen!"

On the day before they are to leave, in the afternoon, the missionaries along with the sisters, their boyfriends, and their cousin. They go out to tour the sites in the city. There, in one of the squares, is a three-storied pagoda temple with a shrine to an idol, the image of Gorakhnath, and the temple of Kasthamandap. There, they stand out in front of it, overlooking an intersection of two ancient trade routes at the square, one going north to Tibet and the other going south to India.

There among them are Newars, Mongols, Kirats, Gurungs, Magars, Tamangs, Khas, and Chettris of the city. Among them are mostly Hindus and Buddhists. There are also among them numerous tourists, such as Indians, Koreans, Chinese, Thais, even some Laotians and a few Mongolians. The missionaries look up at the image and then they look out upon the people there. So, Peter gets up among them, and being filled with the Spirit, he preaches to them in tongues of Chinese, Nepali, Hindi, Thai, Korean, Mongolian, and Laotian.

"I'm Peter! I'm Ruth! I'm Philip! And I'm Esther! We are servants and ministers of the Lord. There was an earthquake here some years ago. And it rocked and destroyed many graven images, such as what you see before you here. The Lord said, thou shalt have no other gods before me! You were visited by the Lord of hosts, who shook your graven images out of their places and cast them asunder! And you shall be visited again with great earthquakes for the Lord said, 'For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places'; and again, 'And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven'; and the Lord God Almighty said, 'And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood'!"

Those among them, they think they are tour guides. So, a Newar Hindu asks aloud, "Who is the name of your God?" And they, being filled

with the Spirit, say aloud, "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father"!

After hearing those sayings, they were all astounded! So, the missionaries began to preach the Gospel in tongues of their own languages, Peter in both Mandarin Chinese and Nepali; Ruth in Hindi and Nepal Basha; Philip in Korean and Thai; and Esther in Laotian and Mongolian. At first, several of the tourists, especially the Chinese and Koreans, but even a few of the Thais, Laotians, and Mongolians believe the Gospel and came forward to pray with the missionaries to call upon the name the Lord to be saved. Those among the crowd who believe and pray became born again.

But, a Newar Hindu comes forward, leading a mob of Hindus and Buddhists, and he mocks the missionaries by declaring, "Look at these Chinese! They preach of a God, Who is of

Palestine! Is not your God, a Jew?! These Chinamen, they eat pork and other things prohibited by their God's laws. And yet they come to this place and teach us about righteousness?!" This Hindu scoffer stirs up the mob, which lay ahold of the missionaries and pull them down from atop the platform. They begin pinching their noses and exclaim mockingly, "Are these Chinamen, Jews!"

The friends of the missionaries try to wade through the mob to rescue them. But, they are rebuffed by the mob and cast aside. So, the leaders of the mob take some of the monk robes of red and saffron and dress the missionaries in them. They then begin to spin them around and around like a whirling dervish. And they make a way for them to be pushed and shoved through the crowds towards the edge of the square. They, being thrown off balance, land with their knees and palms to the ground. The mob of Hindus and Buddhists look down upon them, cheering and laughing, "Do you feel the earth quake beneath you?!" They laugh all the more! As they stand the missionaries to their feet, they continue to push

and shove them all the way to the corner of the square. There, they land on the sidewalk, overlooking the intersection.

The mobs of Hindus and Buddhists disperse, leaving them dizzy and disoriented at the street corner. Their companions, rushing up to them, help them to their feet. They are all apologetic, as they gently dust them off, and holding them steady, so as to revive them. The missionaries recall how Jesus was also mocked in much the same manner. And at that hour, they begin to realize that they are following in His very footsteps!



## **Return to Kathmandu**

The morning after the incident at Kasthamandap, the missionaries and their five disciples go by car down the Tribbuvan to Sirjana's hometown of Hetauda. They go some 100 kilometers south of Kathmandu. It is an industrialist yet green city of tree-lined streets that crisscross the districts of the city. Sirjana's family lives in an ashram style housing complex in the western district of Manahari, along the Rapti River nearby.

Her home is that of a gurukala style meeting house, overlooking forested hills roundabout the river. This is where the missionaries settle in and get acquainted with Sirjana's family, which includes her dad, mom, and her younger sister, as well as her two youngest brothers. Her boyfriend, Digya arrives from neighboring Dumbarwana to join them for her company.

The missionaries preach and teach the Gospel to Sirjana's family and boyfriend. They listen intently, as their disciples witness their believing on Christ Jesus for the salvation of their souls. They teach on the Romans Road

Gospel model, "There are four things you must know to go to Heaven, first, everyone is a sinner, Romans 3:10, 'As it is written, There is none righteous, no, not one'; and Romans 3:23, 'For all have sinned, and come short of the glory of God'. So, everyone needs Christ to be saved, simple enough! Second, there is a penalty for sin, Romans 5:12, 'Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned'; and Romans 6:23, 'For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.' So, everyone is bound for Hell when they die unless they turn and believe on Christ Jesus to be saved! Third, Jesus died on the cross to pay for your sin, Romans 5:8, 'But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.' Romans 5:8 is the heart of the Roman Road Gospel presentation. In order for mankind to have everlasting life, Jesus had to give up His life to save us, who believe on Him! Fourth, you must trust Christ in order to go to Heaven. Romans 10:9-13, 'That if thou shalt confess with thy mouth the Lord Jesus, and shalt

believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.' This reinforces and explains what Paul declared in verse 13, that whosoever shall call upon the name of the Lord shall be saved! A great example of this was the repentant thief on the cross next to Christ, he at first mocked Christ along with the other thief and the religious leaders, but then he believed on Christ Jesus when he called to the Lord, saying, 'Lord, remember me when thou comest into thy kingdom' to which Jesus replied with blessed assurance, 'Verily I say unto thee, To day shalt thou be with me in paradise.' How about assurance of salvation, first, when we receive Jesus Christ by faith, we have received eternal life, 1 John 5:11-12, 'And this is the record, that God hath given to us eternal life, and this life is

in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.' Second, God wants us to know we are saved, 1 John 5:13, 'These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God' and John 5:24, 'Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.' Third, confess Him as Savior before others, Matthew 10:32, 'Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.' How about baptism, to spiritually identify with Christ's death, burial, and resurrection publicly because He has saved you, Acts 2:41, 'Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.' And lastly, the need for church fellowship, Ephesians 5:25, 'Christ also loved the church, and gave himself for it'; moreover, church is a good place to grow spiritually and

make new and hopefully make lasting friendships. Amen and amen!"

They spend about a month there, their disciples taking time from work and school to continue with them and grow in their faith. After a while, Digya invites them all to his house in Dumbarwana to retreat there for a while. So in the morning of the first day of the new month, they go with him in his car and in Adesh's car further south to Gadhimai and on up into the northeastern agricultural area of Dumbarwana. There, they head out towards the Sugar Mill land, where his family's farm is located. They arrive at a complex of a farm house, barn, silos, and a mill.

They get out of the cars in the midmorning sun and look over a field of livestock, a hectre of sugarcane, and a hectre of maize. Surrounding the outskirts of their farm are tree lines that hem in their fields. As they stand, gazing out over the farm scape, out comes Digya's mom and his two younger sisters to greet them. They welcome them into the farmhouse, where they serve them a breakfast of what they have left

over from earlier this morning. They also prepare some fresh eggs and fried rice.

His dad and younger brother come in from their morning chores to greet his son and his friends. They go and shower before rejoining them for their arrival. They all sit around the family table, as the missionaries share with them the Gospel. During the discourse of sharing the Gospel with them, they interject salient sayings from both John and Romans to present a fuller model of the Gospel message. Something they will teach their new disciples, when the opportunity arises, during their stay there.

No matter how you contextualize it or cross-cultural it, the Gospel message as told succinctly in both John and Romans must be communicated verbatim; otherwise, faith will not come by hearing because the hearing will not be from God's Word.

The family of Digya listens intently! They believe because of the Word, being shared with them. They believe on Christ Jesus for the salvation of their souls. They then pray with the missionaries to call upon the name of the Lord to be saved. They also share with them about

baptism. And they invite them to go with them down to a nearby body of water baptize them there. Digya suggests they go down to the Balganga River for baptism. He then explains to his family what baptism entails.

So, late in the afternoon, they go with them down to the river, where they share with them what it means to be baptized. The missionaries go wading out into the water. They then call to them from the shore to come out and be baptized. And so the family goes out in the water and is baptized: the dad, mom, the two daughters, and the brother of Digya. The other disciples of the missionaries stand upon the shore and watch. They witness this baptism. As they come up out of the water, the missionaries and those baptized praise the Lord! They lead them in praising the Lord. They also come up out of the water and on to the shoreline with the other disciples standing there.

They return to their home, where Digya's family goes and drives off. They shower and freshen themselves up for supper. In the meantime, the missionaries take their six disciples along with Digya's two sisters and

brother and teach them how to preach and share the Gospel, for they have missions planned for them in Gadhimai. They take the next couple of days and the 13 of them adjourn to the ashram on the farm and have their gurukala there. The missionaries, particularly Peter teaches the biblical models of Gospel presentation in Nepali, Hindi, and Basha.

When they are ready, the missionaries leave their team to their first stop, the nearby Buffalo market, where dozens to hundreds of people come and go through the marketplace. The four missionaries stand apart, one at each corner of the marketplace. Each one has with him or her at least one of their disciples to be a silent partner alongside them. The missionaries began to preach the Gospel to those going to and fro.

During the course of their preaching, their disciples, being filled with the Spirit, begin to preach alongside them. They attract numerous hearers at each corner of the marketplace. The Holy Ghost pours out the Spirit upon all those hearing. They listen intently and believe on Christ Jesus for the salvation of their souls. They pray with the missionaries and their



disciples to call upon the name of Lord to be saved. They praise the Lord, "Hosanna! Hosanna!" They cry!

Then the missionaries and their disciples preach to them on baptism. The Spirit again imparts to them the need to publicly profess their spiritual identity with the death, burial, and resurrection of the Lord. They invite them to go along with them down to the nearby river, the Dudhawra. There, they baptize in the water, nearly four dozen men, women, and children from the marketplace. They come up out of the water, again praising the Lord. They all come up onto the shore, where the missionaries and their disciples bless them.

They go from there and return to their ashram. A few of their new converts follow after them and join them there. They teach to them again on how to preach the Gospel and win souls to Christ. A few days later, the missionaries and their disciples go with them down to the temple at the height of the festival in Gadhimai. There, they boldly preach on God's will, choosing life instead of death. There, they preach on life in Christ Jesus from the four corners of the temple

complex. Although there are numerous Hindus and Buddhists there, who want to come against them, the crowds of new converts, however, are so great that they refrain from doing anything. This couple of hundred new converts, some 250 believers, prays with the missionaries and their disciples to call upon the name of the Lord to be saved. They also preach to these numerous converts on baptism and invite them to go along with them down to the same nearby river, as they have baptized before. So, these hundreds of newly born again believers go with them down to the river. There, they wade out into the midst of the water, about waist high. The 13 of them call out to those at the shore to wade out in lines of 13 and come to them to be baptized. And so, these 250 some newly born again believers form 13 lines and stream out to each missionary. And they are baptized, one after another.

The crowds of Hindu and Buddhist festivalgoers come out to witness this spectacle. They gawk in resignation, realizing there is a greater power at work here. These newly baptized converts, come up out of the

water, praising the Lord, and singing praises to Jesus! The Hindus and Buddhists stand aside, as the newly baptized believers come forth, singing praises, and being filled with the Spirit. They parade from there with the festivities still ongoing all around them.

Later on that evening, when the missionaries and their disciples gather at their ashram on the farm in Dumbarwana, Meghana poignantly asks, "Where do we go from here?" Ruth takes notice of her concern and replies, "Where do you want to go?" She takes a pause, sitting next to her boyfriend, Adesh, she says, "We'll have to return home to the capital, where our home is, and where our jobs are and then continue to finish our schooling." Peter then interjects and teaches to them on the Parable of the Sower, "You are letting the cares of this world choke the living spirit out of you!" So, Adesh replies, "Then what is it you think we should do?" To which Peter reiterates, "It is not what you or I think. What matters is what the Lord said. And he said, put the Kingdom first, and all your cares will be added unto you." Deepti adds, "What does that mean, put the Kingdom first?"

Philip looks up from lightly strumming his guitar and says, "Just what we've been doing, as Jesus commanded. Preach the Gospel to all creatures: Go and make disciples. Teach them His commandments. Baptize in the name of the Father, the Son, and the Holy Ghost!" Mangal then says, "These are the things we must continue to do?" To which Esther adds, "These are part and parcel of what our Lord commands of us. His commandments are not grievous to us. If we love him, then we will keep His commandments." Then Sirjana reiterates, "So then, where do we go from here?" Peter looks to her and her boyfriend, Digya, sitting beside her, "Plant your church here. Get married and have your children here. Be pastors here. Go out every day, save the Sabbath, and preach the Gospel, to win more and more souls to Lord. Bring them into His house here and fill it. Fill it till another needs to be filled and another and yet another."

The young couples are astonished and taken aback. Yet, they soon realize their missionary leaders are serious. So, Digya pipes up, "How?" To which Peter replies, "How about

you two?" As he looks to Digya and Sirjana, "How about we marry you and ordain you as pastors of this church?" The two of them are overwhelmed, but being filled with the Holy Ghost, to each saved by faith, "Yes!" So, Peter replies, "Then it is settled. I will marry you two at the time of your choosing. Then afterwards, we ordain you to pastor and to evangelize in Gadhimai, Bara, and Narayani!"

They are all excited and elated by this great move of the Lord. This inspires Adesh and Meghana, as well as Mangal and Deepti to consider the same. The couple sets the date, the week after on Saturday afternoon, for Peter to marry them at the ashram on the farm, and for them to begin their married life together. They, of course, inform their dads and moms of their decision. Their families plan to join them at the ashram for the wedding and reception there afterwards.

On Saturday morning, the day of the wedding, all are up early to help prepare for the nuptials. The dad and mom of the bride arrive in formal dress for the wedding of their daughter. The men are busy helping to prepare for the

banquet, as are the women, who are also helping to prepare for the reception supper there afterwards. Peter prepares by getting dressed in a suruwa and tapalan with a priestly waistcoat and cumberbund. He has with him his Bible to preach a sermonette and pronounce the nuptials. The bride along with her two cousins, as well as Ruth and Esther, all are getting dressed in a secluded room of the farmhouse. The brides maids put on black and red parsis along with misalum blouses and shawls about their shoulders. The bride puts on a white parsi with a white misalum blouse and a white shawl, covering her head. The groomsmen, along with Philip (and his guitar), are dressed in suruwas, tapalans, traditional waistcoats and cumberbunds. They are all shod in slippers, as is customary for wedding footwear.

The ashram is set up with chairs on each side of the room, leading to an altar erected at the head of the room. A chair is set for Philip to sit with his guitar. He plays the opening wedding theme song. In the noontime hour, they take their places or seats in the room, where all has been

set up for the nuptials to take place. Peter and the groom take their places in front of the altar. Philip begins to play the wedding march, as the bridesmaids, each accompanied by a groomsman come down the aisle. They take their places beside Peter, the bridesmaids to his right, and the groomsman to his left beside the groom.

When Philip transitions to the announcement of the bride, all stand, as the bride appears with her dad, escorting her down the aisle to meet her groom. Her dad hands his daughter off to stand alongside her groom, and before Peter. Peter then leads them in prayer, as he opens up his Bible to where he is to begin with the ceremony, "We gather here today, 'And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my

flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.' Amen and amen!"

Now before Peter is to have the couple take their Yes or No to one another, the bride takes of the Bible and reads to her groom. Before her family and friends, she reads out of Song of Songs, "I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love. Stay me with flagons, comfort me with apples: for I am sick of love. His left hand is under my head, and his right hand doth embrace me. ... The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through



the lattice. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away. O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely. Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes. My beloved is mine, and I am his: he feedeth among the lilies."

Peter then takes of the Bible again and reads from Ephesians, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love

your wives, even as Christ also loved the church, and gave himself for it". and he then pronounces to them both, from James, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." The bride then responds by saying, "Yea" to her groom. And the groom says, "Yea" to her bride. Peter then pronounces them husband and wife before the Lord and before the witnesses there. So, the husband then takes of the Bible and reads to his newlywed wife out of Song of Songs, "Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices! Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon. A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire,

with spikenard, Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: A fountain of gardens, a well of living waters, and streams from Lebanon."

To which she takes the Bible from him and reads to him, "Let him kiss me with the kisses of his mouth: for thy love is better than wine. Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee." She thus gives him the invitation to seal their marriage with a kiss. So, they embrace one another and give one another a passionate kiss on the lips. Thus, the marriage has commenced. And the husband and his wife invite their family and friends to the banquet, which is laid out at the kitchen table in the farmhouse.

They all go to where the food is laid out and platters and pots before them. Peter has them gather around the table with the newlywed couple at his side, along with his wife Ruth at his right hand side. He then leads them in a prayer for the meal. Once they have given

thanks to the Lord, they take up plates, bowls, and utensils to serve themselves.

There are pots of dal, bhat, and tarkari, along with condiments of achaar, nibuwa, kaguti, and haringo khursani. There are also sides of dhindo, momo, sel roti, and patre. Some eat inside the house, others outside the house, and still others in the ashram. The missionaries eat with the married couple, as does their moms and dads, as well as their two other disciple couples. In the ashram, there is a table for them set up alongside the far wall. Over their supper together, the married couple is called to have their first dance together. Philip sits in and plays his guitar along with his wife, Esther on tambourine, for their dancing. Their moms and dads join in the dancing, while the disciple couples sit with the missionary couples for to watch in enjoyment.

They lean over and talk with Peter and Ruth, and they say to them, "We wish to get married too." Peter looks to them, Adesh and Meghana, as well as Mangal and Deepti, and replies, "As you wish." Mangal then adds, "We want to marry at our home in the East boundary of

Hetauda," which is where Mangal's home place is located. Then Adesh adds, "We wish to get married in Kathmandu," referring to his home place at an ashram near Kasthamandap. Peter agrees to their requests but adds, "We will but after we ordain Digya and Sirjana at the ashram here." So, they all agree.

After a few days of the newlywed couple having enjoyed their honeymoon at a local hotel in nearby Simara, they return to the ashram in Dumbarwana. There, Peter is ready to ordain them to plant a church there together. So, the missionary couples, along with their disciples, and the newlywed couple together at the ashram. There, Peter along with Ruth, Philip, and Esther have them stand before them, where they lay hands on them before their disciples. Peter speaks over them from Scripture, what it means for Digya to be a bishop of this church plant and what it means for Sirjana to assist him.

Peter reads the following, "For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover

of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. ... But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

He prays over these sayings and then pronounces Digya as bishop of the church of

Dumbarwana, and his wife as his helpmeet. He then exhorts them to go and preach the Gospel in Gadhimai, Bara, and Narayani, and to those in Simara and Birganj. He again exhorts them to win more souls to Christ, to disciple those who come to their church, and baptize those they when to Christ, and for Digya to oversee the church. He also exhorts them to pastor their disciples and send them out to evangelize as well.

Afterwards, Adesh and Meghana, as well as Mangal and Deepti approach Peter along with his wife, Ruth, as well as Philip and Esther. They request Peter again for him to marry them respectively. Adesh, speaking on behalf of them, request they be married at the ashram in Manahari in Hetauda. Peter again agrees and adds, "We will then marry you. And when you all return from your honeymoons, we will ordain Adesh and Meghana to plant a church in Kathmandu, while we'll ordain Mangal and Deepti to plant a church in Manahari in Hetauda." They are pleased to hear his offer. Adesh and Meghana plan to plant their church at an ashram near Kasthamandap, while

Mangal and Deepti plan on planning their church in Manahari.

So, the following morning, the missionaries along with the engaged couples go on to Manahari to prepare and organize for the upcoming weddings. They arrive at the start of the weekend. The marriages are scheduled for Sunday afternoon and their ordinations are scheduled for Wednesday evening. Come Sunday morning, they have their church service, having prepared for the dual wedding the day before.

By afternoon, the ashram was set for the impending nuptials, so they regather in the ashram with the family and friends of the two discipleship couples. Once they are seated, Peter takes to the head of the ashram, along with Philip sitting in with his guitar and his wife Esther with her tambourine to play the nuptial music. The grooms step out from the side and join alongside Peter, as the music starts. Digya and Sirjana come out and go down the aisle, leading the flower girls and the two ring bearers, caring the pillows the wedding rings on them.



As they take their places alongside Peter to his left, the brides are called forth. They come out and stand alongside their grooms. So, as the music begins, the wedding march, Meghana and Deepti along with their dads, who are accompanying them, walk down the aisle toward the head. When they reach the head of the aisle with their family and friends looking on, their dads hand them off to join their grooms stand before Peter, as he leads them all and prayer. Then upon praying in Jesus' name, Peter pronounces that they are gathered to witness the marriages of Adesh and Meghana, as well as Mangal and Deepti.

Then the brides read to their grooms from out of Song of Songs, "I am my beloved's, and his desire is toward me. Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves. The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I

have laid up for thee, O my beloved", were trading off saying to saying.

Then the grooms read to their brides from out of the same book, "How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman. Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies. Thy two breasts are like two young roes that are twins. Thy neck is as a tower of ivory; thine eyes like the fishpools in Heshbon, by the gate of Bathrabbim: thy nose is as the tower of Lebanon which looketh toward Damascus. Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries. How fair and how pleasant art thou, O love, for delights! This thy stature is like to a palm tree, and thy breasts to clusters of grapes. I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples; And the roof of thy mouth like the best wine for my beloved, that goeth

down sweetly, causing the lips of those that are asleep to speak", were also trading off saying to saying.

So then, Peter resumes with preaching to them about marriage, from out of the Gospel of Matthew, Jesus speaking, "And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." Elsewhere, Jesus said, "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more

than these cometh of evil." Peter then pronounces to them, "And so now give your Yea or Nay to one another and let that be before the Lord and before these witnesses?" And so they happily comply, pronouncing their Yea excitingly to one another, between the couples. With that announced, Peter pronounces each couple, as man and wife before them all there.

Their family and friends cheer and celebrate, as each husband takes his respective wife, embraces her, and kisses her on her lips. Upon the couples being married, they adjourn to the house, where their reception supper awaits them. And as before, Peter leads them in prayer. They then serve themselves as from the buffet of chiura, chhwala, samagbaji, chutney, khichdi, along with roti, kiru, yomuri, and Nepali tea. As the reception wanes, Adesh and Meghana give their farewells, before they go on their honeymoon at a hotel in Kathmandu. Likewise, Mangal and Deepti also say their farewells, and they take their honeymoon at a hotel in Hetauda city.

Three days later, the newlywed couples return to the ashram in Manahari. They meet again with their missionary friends and family from the wedding to take part in the ordination. Later on that evening, they all gather in the ashram. Peter calls for the two newlywed couples to come forward before the missionaries. There, they lay hands on them, and they pray over them. While they are praying, Peter pronounces, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel. ... For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. ... Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity. ... And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. ... And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; ... Are all apostles? are all prophets? are all teachers? are all workers of miracles?"

After they pray, Peter pronounces over them, "We ordain you as apostles to plant churches, and as prophets to proclaim God's word before witnesses and disciples. We ordain Adesh and Mangal as bishops to oversee your churches that are planted, and your wives as teachers of women and children in the things of God. We also ordain Adesh and Mangal as teachers of men, women, and children in the oracles of God. Now let us give thanks, 'For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.' Amen and amen!"

The next day, the families of Adesh and Meghana leave ahead of them for their homes in Kathmandu. The missionaries and their disciples stay behind and have prayer services and Bible studies, before the missionaries and the one newly ordained couple are to leave for Kathmandu. On Friday morning, they leave for the capital city and stop by the apartment of Meghana's mom and dad, where they have breakfast. They go from there down to the home of Adesh's mom and dad in the one to the ashram near Maru Square. They go ahead and

help set up their church with an altar, a communion table, and a set of chairs. The newlywed couple invites their families to join them for Sunday morning service.

On Sunday morning, they all gather at the ashram for church. There, Adesh and Meghana stand at the altar and introduce themselves as the leaders to their small church. Once they have led them in prayer, Meghana sits at the right hand of her husband, as he leads them in song and praise. Philip and Esther set in with him, playing his guitar and her on tambourine to help lead the congregation in song and praise unto the Lord. Once they have given their praise and love to Christ, as also unto the Father and also unto the Holy Ghost, they take communion together.

Then Adesh takes to the altar and delivers his first sermon on, "Jesus is the Life! Amen! We begin with some familiar and well-known sayings from the Bible, 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' 'That whosoever believeth in him should not perish, but have

eternal life.' 'For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.' These core sayings form the heart of the Gospel message that Jesus is the Life, which is eternal or everlasting life in Him by believing on Him to be saved. Otherwise, the consequences are dire for not believing, which is to choose life, 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.' 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' 'For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.' 'See, I have set before thee this day life and good, and death and evil; ... I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou



mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.' Jesus prophesied to the Samaritan woman at the well that He is the water of Life, 'But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.' Life is found in both the Father and the Son, and the Son of man has been given authority to execute judgment, 'For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man.' Our lives, especially as born again Christians, are not made up of the abundance of riches nor subsistence, but of the Life found in the Word of God, for Christ is the Word made flesh, 'And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.' ' But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of

the mouth of God.' 'And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment.' What is the Life in Christ Jesus, we shall explore this in the following lessons: The Light of Life, The Resurrection of Life, The Sanctified Life, and The Life of Spiritual Warfare. Amen and amen!"

The missionaries stay on with the newlywed couple for a few days, praying and inviting newly converted neighbors to join them for discipleship at church. On Wednesday morning, the missionaries pray and have breakfast with the couple, before departing on the bus south to the Manihari ashram in Hetauda.

In the meantime hour, they are met at the station by Mangal and Deepti. They go to a nearby café, where they discuss ministry and family over tea and chaat. "Over the past few days," Mangal says. "We've gone soul winning throughout parts of Manahari and have invited a lot of our neighbors to her church." Deepti

pipes up, "We've won at least 20 of our neighbors to the Lord!" The missionaries are pleased to hear their news. "I've also been working on my sermon for tonight service," Mangal adds. Again, the missionaries are pleased and praise the Lord. "We look forward to our services evening," Peter replies. They then discuss communion with them.

"What other neighborhoods are there in the city for us to help you do soul winning?" Mangal replies, "There's Haandikhola and Sarikhet nearby, then there's Naamtaar, Bhainse, and Makwanpurgadhi north of here." Deepti then adds, "Then there's Bara and Parsa to our south and Chhatiwan to the east." Ruth then curiously asks, "Have you baptized any of those you have won to the Lord?" Deepti then replies, "We want to see who shows up this evening so as to preach to them on invite them to be baptized."

So then Esther offers, "Let us then pray for those who you want to Lord to all show up this evening?" Philip also adds, "Yes, let's pray!" As he holds out his hands, they all join together in prayer. So, they join hands and pray for those, who the missionary couple had won to

Christ, and for them to show up this evening for the service. And they being filled with the Holy Ghost begin to pray for those won, and then also for those around them there, the other patrons. As they begin preaching the Gospel aloud, the manager of the café, a devout Hindu man, comes out and demands they leave immediately. They get up, praising and thanking the Lord, as the manager points them out the door. Mangal pays for them, as they go out and on their way, still praising the Lord, all the way back to the ashram. While in there, they gather around and pray for the manager, the café, and again for those won to the Lord, for them to come to their church for discipleship.

Later on that evening, they began to have their church service. And as expected, the families of the newlywed couple attend to share and the praise and worship of the Lord. The missionaries assist the couple and administering communion to their brothers and sisters there. As they are distributing the flat cracker pieces, which represent the broken body of Christ, some of those that were invited,

about a dozen or so show up to join them. They also bring with them those they had preached the Gospel to and had won to the Lord, for a total of another dozen or so. As they continue to distribute the cracker pieces, it would seem that they were about to run out, as more and more, who were won, and had won others to the Lord, also show up. Yet, they continue to have enough.

By the time, they had distributed all the cracker pieces for communion, still more and more have shown up, and of all those they have shared the Gospel with and had invited to church. So that by the time they are about to partake in remembrance of the broken body of Christ, they have a little over a hundred more brothers and sisters at the service. The couple and the missionaries wonder if they will have enough communal wine for them. However, they believe and put their faith in the Lord. And as they go and serve what they have of the communal wine, they miraculously have more than enough for them all.

Mangal leads them in the drinking of the wine in remembrance of the blood of Christ, which

was shed for the remission of our sins. And as they have finished with their remembrance of the finished work of Christ, Mangal leads them in prayer and begins to preach his first sermon to them.

"Jesus Christ is the light unto eternal life in Him by believing on Him to be saved!  
Consider these sayings, 'Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.' 'As long as I am in the world, I am the light of the world.' 'I am come a light into the world, that whosoever believeth on me should not abide in darkness.' 'In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.' 'Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.' 'I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.' John the

Baptist came forward to bear witness and declare Jesus Christ to be the Light, 'The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.' Again, Jesus is the true Light, 'That was the true Light, which lighteth every man that cometh into the world.' 'To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.' 'A light to lighten the Gentiles, and the glory of thy people Israel.' 'That whosoever believeth in him should not perish, but have eternal life.' 'But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel'. When Jesus was transfigured before His three closest disciples, He revealed to them His Deity as the light of man, 'And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.' The people of the world, they are in darkness, which is their spiritual condition, 'The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is

sprung up.' 'And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.'

'Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.'

'Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.' 'Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.' 'In whom the god of this



world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. ... For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.'

When Jesus was baptised, so the Holy Ghost came upon Him as a dove and the light abode upon Him, 'And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him'. 'As long as I am in the world, I am the light of the world.' Those of us who believe on Jesus Christ for the salvation of our souls, we are called of the Lord to walk in the Light that is to continue in being sanctified, set apart, made holy'. 'Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' 'The light of the body is the

eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!' 'No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.' 'No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.' To walk in the Light is to preach the Gospel and teach disciples the commandments of Christ, 'What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.' 'Therefore whatsoever ye have spoken in darkness shall be

heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.' 'Let your loins be girded about, and your lights burning'. 'The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.' 'For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light'. 'The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints'. 'For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light'. 'But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.' 'That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world'. 'Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light'. 'Ye are all the children of light, and the

children of the day: we are not of the night, nor of darkness.' 'Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.' 'But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light'. 'We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts'. 'This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. ... But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none

occasion of stumbling in him.' Moreover, walking in the Light has to do with seeking and winning souls to Christ, 'Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?' 'And art confident that thou thyself art a guide of the blind, a light of them which are in darkness'.

While at the same time not being in relationship with those of the world, 'Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?' 'And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.' Reserve judgment until the Lord returns and judges rightly, according to His light, 'Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.' Then comes the New Jerusalem, the holy city of

light, 'And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; ... And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. ... And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.' Amen and amen!"

By the time the missionaries meet again with Digya and Sirjana at the ashram in Dumbarwana, a month has passed since they had left them. Upon seeing them again, they meet them at a nearby chai house and discuss any updates on their ministry and family. Digya mentions that "We along with our brothers and sisters have gone throughout all of

Dumbarwana. We went across the sugar fields in and around the sugar mill, from home to home, on the college campuses and hospitals from room to room, sharing the Gospel. We won among them the old, the feeble, the young, and the spry. All sorts of souls from men, women, and children were won. We must have won some 100 people to the Lord."

Sirjana then adds, "And our church keeps growing week after week. A few more come on Sunday, a few more on Wednesday, some more the next Sunday, and even some more on Wednesday evening." The missionaries are pleased to hear the news of their successful soul winning. "Did you get to baptize any of them?" Peter asks. "Yes," Digya replies. "We baptized all those, who believe the Gospel, and believe on Christ for the salvation of their souls! We baptized them in one of the three rivers, running through the outskirts." Again, the missionaries are pleased and praise the Lord.

As their masala chai is served to them along with some barfi, Sirjana also adds, "We are also expecting." She happily gasps, as she

gently pats over her stomach. The missionaries, especially Ruth and Esther are excited to hear the news of her pregnancy.

They spend the next few days with them, going through Jaitapur in the market place and through Manaharwa. They share the Gospel to those, who are willing to hear, and inviting those, who believe on Christ for the salvation of their souls. And some of them go to church in Dumbarwana ashram for Sunday service.

When Sunday morning arrives, they have their Sunday service at the ashram, where at least 200 believers show up. The doors to the ashram are open and they must bring the altar to the entrance of the doors in order to hold the service outside and accommodate the entire congregation in the courtyard of the ashram. On a nice early spring day, they began by singing hymns, psalms, and spiritual songs from Scripture taught to them.

Digyra then preachers to them his first sermon, "Let us learn about the Resurrection of Life: Jesus is the resurrection and the life, the first fruit of the first resurrection, 'Jesus said unto her, I am the resurrection, and the life: he that



believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?' Those who believe on Jesus Christ for the salvation of their souls will be raised unto eternal life, while others who have rejected Christ Jesus to everlasting torment in hell, 'And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.' 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' 'For as the Father hath life in himself; so hath he given to the Son to have life in himself'. 'Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.' As born again Christians, we face the prospect of being persecuted and martyred for the name of Christ, and in death, we are raised unto glory in Christ, which is a better resurrection, 'Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection'. Jesus is then

the water of life, 'But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.' The well of water, is as the sea of glass in Revelation, pure and crystal, and is a great pool of Christ's blood, by which we are washed and made clean, 'And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.' 'Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.' 'And he made a molten sea, ten cubits from the one brim to the other: it was

round all about, and his height was five cubits: and a line of thirty cubits did compass it round about.' 'He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.' 'Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.' In Christ, we have abundant life and forward looking of a better resurrection, 'The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.' 'Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.' 'And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.' 'For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.' 'But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering,

charity, patience, Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution.' Our response to the resurrection of life is to gather fruit unto eternal life that is to sow and reap souls from the great harvest before us, referring to evangelism, which is to sow seeds of the Gospel, the preaching of the Gospel, and the reaping or winning of souls to Christ, 'Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.' As such, putting the kingdom of God first is doing the first works, such as soul winning, making disciples, baptizing them, and planting churches, 'But seek ye first the kingdom of

God, and his righteousness; and all these things shall be added unto you.' 'Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.' 'And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.' Amen and amen!"

They then have communion as a church. Miraculously, they have enough for everyone there to have of the unleavened bread and of the wine. They even have more left over. Then Philip preaches to them on baptism. He calls on those who have not yet been baptized for them to go with them down to a nearby river, where they are to be baptized. So, they make a picnic of it there. And they continue into the evening, singing more hymns, psalms, and spiritual songs from Scripture.

During the course of their singing, they actually form a band of sorts among their brothers and sisters, who join them with their instruments.

They end up putting on a concert of sorts with Philip on his guitar, Esther with her tambourine; a brother brings out his tungana and plays along, another brother brings out a sarangi and adds gamaks and meends to the psalms and hymns; and still another brother brings out his piwancha to add chords to the set; and so a sister brings out her madal to keep time and percussion; and another sister brings out a jhyamta cymbal and joins Esther with her tambourine; and still another sister plays her bansuri for a woodwind sound; and another brother plays his damphu drum to fill in more percussion. They sit around the campfire and play till midnight, before bedding down for the night in sleeping bags and in tents.

# **Soul Winning Through the Southern Valley of Nepal**

Before the missionaries leave to go on their journeys further eastward down the southern valley, Digya and Sirjana give them love gifts for their travels. They give to them boxes of tea, sweets, monies, and boots for trekking. They have breakfast with them, and pray with them for safe travels.

They go down to the bus station. There, the newlywed missionary couple sees their missionary friends off, as they take the caravan bus, heading east on the Mahendra. By noon time, they arrive in Lalbandi, a sprawling city of homes and gardens. They stop by a nearby café, where they pray and think on, and discuss their mission there.

They take a few days, being led by the Holy Ghost, from home to home, sharing the Gospel, and getting a lot of closed doors. They sleep at night in the bus station. They are moved to test the reception of the Gospel there. So, they stop

out in front of the City Store, where they preach the Gospel in the open air to those coming and going, and so being ignored.

By late afternoon, they go in front of the nearby temple, where they preach the Gospel openly and boldly. This time a mob of Hindus and Buddhists come around with a bushel full of early spring tomatoes, green and hard. They start chucking these hard and green tomatoes fast and furious at the missionaries. They quickly duck and cover, as they make haste from there. They get hit in their backs and shoulders with these hard green tomatoes, as they run hard and fast from the temple. They chase after them, chucking fast more and more of those tomatoes at them, as the missionaries hop the first bus they can board down at the bus station. They head fast for the back of the bus, as it is full and ready to leave the station. They are bound further east, as the bus takes off, and they watch from the back windows, as the mob begins to slow down and watch as the bus moves further out of sight.

As they are traveling to the next city, they fall asleep in the back seats, after they had paid



their fare. When they awake, they arrive at the station in Golbazar after midnight. As they disembark from the bus, they look around and see the main market area all around them. They take advantage of the pay wash houses, where they take turns to shower and put on a change of clothes. Because all around them, the stores and markets are closed, the area is somewhat deserted.

They pray in the station, being among those in transit there. Towards morning, they come out of their prayers and find those in transit, staring at them, men, women, and children, whole families, Hindus, Buddhists, and even a few Muslims, as well as old Maoists (from the old political regime). They stand to their feet, being filled with the Holy Ghost! They preach openly the Gospel in tongues of Nepali, Hindi, Bengali, and Tibetan. They listen intently, but do not respond to the call.

So, Ruth and Esther call to the children there, for them to come to them and pray over them. The dads and moms let their children, their boys and girls to go to the missionaries, where they lay their hands on the children's foreheads

and pray the Gospel over them. They invite them to call upon the name of Lord for the salvation of their souls. Miraculously, the children do pray with the missionaries to call upon the name of Lord to be saved. As they do, they are filled with the Holy Ghost and begin prophesying in tongues of the languages the missionaries had preached.

The people there are amazed and take notice of the miracle. But, they still do not respond to the call. So, the missionaries go from there in the early dawn. They spend the next several days, being led by the Spirit of God to all 13 wards of the city. They go from home to home, sharing the Gospel. A welcoming family lets them in to their home for them to stay a night and share a meal with them.

By the time they have circled the wards, they come back around to the main market area, where they preach the Gospel openly and boldly out in front of the cinema. They attract a great crowd of different castes and ethnic groups, and among them are those who have received the Gospel and are saved in Christ. The call goes out to those among them to pray

to Christ, and they call upon the name of the Lord for the salvation of their souls. Many among them do so and are born again. The Spirit of God is poured out upon them! They praise and worship the Lord Jesus Christ in tongues of Hindi, Nepali, Bengali, and Tibetan. They praise in tongues of heavenly languages, being interpreted in the known tongues uttered by the Spirit.

The missionaries then preach to them on baptism, and invite them to go with them down to a nearby river for baptism. They gather to them some 250 new believers and of those from the wards and the station, they go with the missionaries down to the Chure River. They go pass various temples and mosques, as mobs of Hindus, Buddhists and Muslims stand out in front of their respective places of religion and stand guard. As the flock of new believers, being led by the missionaries, parade pass them, they walk down to the river. There, the missionaries go wading out into the water. They have the newly born again believers come out and baptize them in the water. They spend the rest of the morning and into the afternoon

baptizing these new disciples, men, women, and children alike. All the while, mobs of Hindus, Buddhists, and Muslims are dispatched by their leaders to observe the baptism. They watch from different points from the way of the dirt road, leading down to the river bed. They watch, as each believer is taken down under the water and brought back up, declaring to them that they share spiritually in the death, burial, and resurrection of Christ Jesus. By late afternoon, when they finish, the missionaries lead the newly baptize converts on pass the mobs, and up out of the riverbed. The missionaries stay with a welcoming family in a nearby ward for the night.

In the morning, the missionaries arise, shower, and put on a fresh change of clothes, having washed and dried their other changes. They have breakfast with their gracious hosts. They then go with their belongings down to the Rice Mill. Out in front of the seemingly deserted mosque, the missionaries preach the Gospel to those morning commuters, walking to and fro from the markets to the bazaars. As they preach loudly and clearly to those passersby, strangely

none of them stop to listen. They merely ignore them and pass on by them, paying them no mind.

Then suddenly there appears a mob of Muslim men and boys. They take a hold of the missionaries, and they forcefully escort them across the street and out in front of the market shoppers. They take them down to the bus station. There is a waiting bus, fueling up and waiting for a departure time. The mobs of Muslims take them to the side of the bus, where the baggage haul is along the side of it. They open the uplift doors and one by one they toss them like a sack of potatoes in to the haul. They shut the doors with the missionaries inside along with their belongings with them. They then beat violently on the bus for the driver to take off. The driver is casually at the wheel, checking his phone, when he hears the racket outside his bus windows and doors. He opens up the doors and sees out, as they put the pump up and push him back into the bus, shouting "Take off! Don't look back!"

He, seeing the mob of them all about his bus, gladly complies and starts up the engine of the

empty passenger bus. He quickly takes off from the station and heads eastward on the highway. He takes the bus about three kilometers clear out of town and pulls the bus off at a gas station outside of Laban. He gets out of the bus at the pump to finish fueling up the bus. As he is pumping fuel into the bus, there is a knocking at the baggage doors along the side. He goes over to the doors and listens and hears the knocking much to his surprise. He then opens the doors and out pops the missionaries from the baggage haul. Then suddenly it occurs to him why those Muslims wanted him to leave town.

He recognizes them as these Christian preachers that blew in to town a few weeks ago and turned the city on its head. He is a little taken aback and has some sympathy for them. "Come," he says. "Have a coffee with me." He puts up the pump and pulls the bus over to a parking space along the side of the lot, facing the highway. They go with him into the diner adjacent to the gas station. They sit at a table towards the rear of the diner. They order coffee and some brunch. Thus, the driver says, "You

are those preachers I have heard so much about and have upbraided the town."

They stare at him with blank faces; and Peter smiles and asks, "Do you believe on Jesus Christ for the salvation of your soul?" He is dumbfounded by their reserve. "No," he candidly replies. And so Peter shares with him the Gospel Road of John, "The Word made Flesh, John 1:1, 'In the beginning was the Word, and the Word was with God, and the Word was God.' John 1:4, 'In him was life; and the life was the light of men.' John 1:14, 'And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.' Jesus Christ is the Word of God, Who was made flesh to be sin for us, Who knew no sin; that we may be made right with God in Christ Jesus. Jesus Christ is God, John 8:58, 'Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.' John 10:30, 'I and my Father are one.' Jesus Christ is the eternal Son of God, Who was conceived as the God-man in the womb of a virgin, and born of that virgin to be the Son of man in His flesh,

humanity: 100% God, 100% man in one body, Christ Jesus! Jesus Christ, being the Lamb of God is the Son of God, John 1:29, 'The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.' John 1:34, 'And I saw, and bare record that this is the Son of God.' Jesus Christ is the Lamb of God, Who takes away our sins! He is also the Son of God! However, men love darkness rather than light, John 3:19-20, 'And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.' This is the spiritual condition of man; however, there are those who seek the truth. John 3:21, 'But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.' John 8:32, 'And ye shall know the truth, and the truth shall make you free.' John 8:12, 'Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.' Born Again is to be born of God, John 3:3,



'Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.' John 3:5, 'Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' In order for Him to take away our sins, we must be born again, born of God, and this is how. John 1:12-13, 'But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' John 3:6, 'That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.' We, who are born again, when we believe on Jesus Christ, we are saved! Believe on Jesus Christ to be saved, John 3:16-18, 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not

believed in the name of the only begotten Son of God.' John 3:36, 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.' John 11:25-26, 'Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?' John 20:31, 'But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.' When we believe on Jesus Christ to be saved, we repent from dead works, turn from our unbelief in to belief on Christ Jesus, and obey the will of the Father. We obey the will of the Father to be saved, John 5:24, 'Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.' John 6:29, 'Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.' John 6:39-40, 'And this is the Father's will which hath sent me, that of all which he hath given me I should lose

nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.' John 6:47, 'Verily, verily, I say unto you, He that believeth on me hath everlasting life.' There is one repentance and one obedience unto salvation that we believe on Jesus Christ to save us and give us everlasting life! Jesus Christ is The Way, John 14:6, 'Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.' John 12:31-32, 'Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.' John 12:44-50, 'Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth

him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.' Jesus Christ is the Good Shepherd and The Door by which we are saved and made right before the Father! We refer to John 10! The Comforter given, the Holy Ghost, John 14:16-18, 'And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.' John 14:26, 'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' John 15:26-27, 'But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth,

which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.' John 16:13-14, 'Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.' When we are born again, the Holy Ghost comes upon us and we receive Him, Who dwells in us and brings to our remembrance the Word of God, as we study to show ourselves approved! We have blessed assurance of salvation, John 10:27-29, 'My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.' When we are born again, our salvation is assured by Christ Jesus and secured by the Holy Ghost, unto the day of redemption! Amen and amen!"

He strangely listens to them, sharing saying after saying with them from the Word of God on how to get saved in Christ Jesus. He recoils yet listens intently to what they say. They offer for him to pray with them to call upon the name of the Lord to be saved. He looks around him at the other patrons in the diner. But, they say to him not to look at others but to believe on Jesus for his salvation. He looks at them and believes on Jesus Christ for salvation. He then prays with them to call upon the name of Lord to be saved. He becomes born again and the Holy Ghost indwells in him, right there in the diner.

They are then served their coffee and brunch of Lohorang fried chicken, beaten rice, and roti. They pray over the meal, while they eat and discuss, where they are going. "I'll take you anywhere on the Mahendra," the driver offers. "But, I'll need to return to the station by sun down." Peter says, "We'll treat you to this, if you'd be willing to take us to the next town at least 10 kilometers east of here?" The driver agrees, and says, "That'd be at the junction in Itahari."

There in the early afternoon, he drops them off at the junction in the city. They wave him goodbye, as he pulls the bus around in the hub, and takes off back west on the Mahendra. They look around them and see the circle and the tree-lined double streets going north, south, east, and west, all around them. So, they pray. As before, they are led by the Spirit to spend the next 20 days, and go to each of the 20 wards of the city, going home to home, and sharing the Gospel with their neighbors. And as in Golbazar, they had those who would shut their doors to them, and others who welcome them in, where they would stay a night and share a meal with them. To those who welcomed them in, they, being led by the Spirit, were won to the Lord and were born again. And those willing to be baptized, the missionaries would lead them down to the Tengra Khola, or over to the Badhi Khola, to go out into the water and be baptized.

All in all, they win some 100 new converts, men, women, and children, and baptized them over the course of those 20 days. And when it was time to leave, they receive love gifts from

those who gave from their hearts, tea, second love shorts and shirts, and bus fare. So, one early morning, as the air is getting warmer, and the sun is getting brighter in the sky, they go in shorts, sandals, and pullover collared shirts, down to the junction in the center of the city. There, they hail a bus, heading further east to the next town.

As the sun is rising over the horizon before them, they go with a bus full of others on the East-West Highway another 10 km or so in to an old town, surrounded by rivers and hills to the north. They pull in to the station at the junction. They walk out on to the dusty streets, dotted with trees here and there, storefronts adorned with billboard advertisements, food stalls, and carts all around them. Pedestrians going here and there, some on foot, some on bicycles, others on motorbikes, and still others in tricycle cabs.

They go up to a vendor lady at her cart. They chat with her in Nepali, while ordering some of her specialty for breakfast of bhatmus to eat and maki to drink. They begin to share the Gospel with her, but she declines, saying she is



a Muslim. So, they go from her, saying goodbye. They go with their quick breakfast and finish with those foodstuffs, before going up on the pedestrian bridge, and crossing over the roadway to the other side of the street.

From there, they proceed as they have before, being led by the Spirit. They spend the next two weeks, going throughout the 10 wards of the town, and going from home to home. The upper castes usually snub them, as they come to their doors, but the lower castes usually welcome them in to their homes and listen to the Gospel. To those who become new believers in the west of the town, they baptize them in the Maawa River; to the new believers in the south of the town, they baptize them in the Ratuwa River and Mawa River respectively; and to those new believers in the east of the town, they baptize them in the Ratuwa River, running through there.

Overall, they baptize some 300 new converts from the various wards, who believe on Christ Jesus for the salvation of their souls and are born again. They call for their 300 newly baptized disciples to follow them up in to the

Sivalik Hills in the north of the town. All of whom follow the missionaries up there one morning for them to teach them.

Peter begins with, "The Sanctified Life: What is the sanctified life? Well, it begins by believing on Jesus Christ for the salvation of your soul, and receiving the gift of God, making you free from sin to be made holy or being set apart unto holiness, 'But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.' The sanctified life entails being pruned from unrighteousness, 'Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.' How are we sanctified from the inside out? Spiritually speaking, we can get an insight

from a vision given to Zechariah the prophet,  
'And the angel that talked with me came again,  
and waked me, as a man that is wakened out of  
his sleep, And said unto me, What seest thou?  
And I said, I have looked, and behold a  
candlestick all of gold, with a bowl upon the  
top of it, and his seven lamps thereon, and  
seven pipes to the seven lamps, which are upon  
the top thereof: And two olive trees by it, one  
upon the right side of the bowl, and the other  
upon the left side thereof. So I answered and  
spake to the angel that talked with me, saying,  
What are these, my lord? Then the angel that  
talked with me answered and said unto me,  
Knowest thou not what these be? And I said,  
No, my lord. Then he answered and spake unto  
me, saying, This is the word of the LORD unto  
Zerubbabel, saying, Not by might, nor by  
power, but by my spirit, saith the LORD of  
hosts. Who art thou, O great mountain? before  
Zerubbabel thou shalt become a plain: and he  
shall bring forth the headstone thereof with  
shoutings, crying, Grace, grace unto it.' The  
spiritual meanings to these rather cryptic  
prophecies reveal what goes on spiritually  
inside a born again believer, the candlestick of

gold is the Holy Ghost, Who dwells inside each believer, imparting from His bowl, His perfect ministries of fruits, the 'pipes', and gifts, the 'lamps', in to the believer, based on the two olive trees, representing both old and new testaments, 'But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.' 'Now there are diversities of gifts, but the same Spirit. ... For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.' Jesus speaks clearly to what Zechariah saw in his vision, concerning the inner workings of the Spirit inside a believer, 'I am the true vine, and my Father is

the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That

ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.' As Paul articulated, concerning sanctification, 'For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. ... For to be carnally minded is death; but to be spiritually minded is life and peace.' 'For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.' Some keys to living the sanctified life in Christ Jesus, to tame the tongue and guard the lips, 'For he that will love life, and see good days, let him refrain his tongue from

evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.' 'Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.' And to seek wisdom from above, 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.' 'Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. ... But the wisdom that is from above is first pure, then peaceable, gentle,

and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.' Amen and amen!"

They go from there and stay the night with a welcoming family in the east of the town. In the morning, they go from there down to the bus stop along the East-West Highway. They flag down the bus and hop aboard. They go from there eastbound to the border city of Birtamod.

There at the Circle, they get dropped off at a bus stop in the center of the city, near Muktnath Chowk. They look around from bus stop, as the bus takes off for another destination. At the center of the town our housing complexes, telephone lines crisscrossing across the heights, traffic cops, riders on motorbikes, and passengers in tricycle cabs. From where they stand at an intersection, there among bazaar stalls and market carts of foodstuffs, fruits, and vegetables. From there are all kinds of people coming and going among them, Tharu, Limbu, Newar, Bengali, and Kirati ethnicities.

They go up to a nearby food stand, where they buy from a vendor lady some foodstuffs for



breakfast. While they eat out in front of her stall, they share with her the Gospel. She smiles broadly and says gladly that she is a Christian, and that her name is "Chimini." They praise, "Amen," and tell her they are Christians as well. So, she asks them, "What are you all doing here?" Esther replies, "We're here to preach the Gospel and win souls to Christ." She is impressed by their resolve and then asks, if they know anyone here or have a place to stay? They readily admit that they know no one and have no place to stay. So, she invites them to stay at her place in the city. They graciously accept her invitation and agree to meet her back here, when she is ready to go home in the afternoon.

In the meantime, they go throughout the square, and sharing the Gospel to passersby. Chimini watches from her food stand, as the missionaries make their way from one corner to the next. They stop at any pedestrians going by them to share the Gospel. They share the Gospel with all sorts of men, women, children, Hindus, Buddhists, and Muslims alike. She sees them pray over those who believe the

Gospel to be saved, and being rejected by those, who do not accept the Gospel. She notices that they make a complete circle from one end of the square, all around the four corners, where in the midst of the circle; a statue stands in the center of the square. They even share the Gospel with the traffic police there, who are taking breaks from directing traffic.

They go all morning in to the noontime hour, when they return to her stand for refreshments. She serves them lunch on her, for their service unto Lord. "Wow!" She admires. "I've worked this stand some 15 years now, but I've not seen missionaries like you! Go all around the square, preaching the Gospel to everyone you meet."

She feels ashamed, being a born-again Christian herself, and having not thought or even the courage to do what they have done. While they are eating at the stand, Chimini's two sons and daughter come to help their mom with the lunch hour. She introduces them as, Umanga and Ujesh, her two sons, and Chaha, as her daughter. "You should come with us," Ruth suggests. "Yes," Esther adds. "And see

for yourself how we share the Gospel." She is encouraged but just shakes her head. "Why not?" Philip pipes up. "Your sons and daughter can handle your stand for an hour." Still, she is reluctant but senses a move in her spirit to go with them. "Come," Peter insists. "You experience how to preach the Gospel to your neighbors. You just observe and learn." She utters some instructions to her children. She then goes with the missionaries.

They go a block down from the square toward a stream, running from north to south, and to the ghats. As before, they stop to everyone they meet. As they walk, they share with those, who stop to listen on who Jesus is and how to be saved in Christ. They ask boldly and forthrightly to everyone they meet, "Do you believe on Jesus Christ for salvation of your soul?" To which most say, "No." Some say, "I'm Hindu." Others say, "I'm Buddhist." And still others say, "I'm Muslim." And even a few say, "I have no religion." And so in response to these replies, they would posit, "Let me share with you from Scripture what this means" to which some would either say, "No," or they

would walk away. However, a few would entertain their readings from the Bible. And they would quote to them, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." They ask, "Do you believe this?" To which some of the few would say, "No," or would simply walk away. But once in a while, one or two would say, "Yes." They would then quote, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." They would then ask, "Do you believe this?" To which most of the few would say, "Yes." Then the missionaries would offer to pray with them to call upon the name of Lord for the salvation of their souls. And so they would, a few men, some women, and a lot of children, would call upon the name of the Lord to be saved and be born again right there before Chimini's eyes.

She is amazed and surprised by the very few who do believe and are now saved. Some of whom were Hindu, Buddhist, or even Muslim. But, most of those were of no particular

religion. Nonetheless, she watches and sees how the missionaries gather to them those, who are now born again to preach to them on baptism. A little over a dozen new converts, gather to them at the corner, where the stream flows in the ghats are located. So, they call to them to go with them down in to the stream to be baptized. They follow after the missionaries to the stream at the entrance to the ghats. The ghats are a part of a Hindu complex with a great shrine that has a giant statue of a Hindu goddess featured in the shrine.

The missionaries go down into the water of the stream, when no one is there, but them.

Chimini watches, as the missionaries baptize these new converts in the stream just outside the complex of ghats. When they had baptized all of those new converts, they rejoin Chimini at the shore. She is very much moved in her spirit to know more and to do, as they have done. She wants them very much to go home with her and teach her family these things. They, being Christians as well, are surrounded in a city by all sorts of those from other religions, or no religion at all.

So, they return to her stand in the late afternoon, where she closes her stand for the day. They then go with her and her children to their flat in a three-story housing complex near to where the ghats are located. There, she introduces them to her husband, Utsav. So, they have supper together. Afterwards, in the evening, they gather with the missionaries and their living room. They share with them how to preach and teach the Gospel Road of John for soul winning in their city. They advise them to reach out to those they have already won to the Lord and form a church with them. However, they warn them that if they should be made to go away from there that they be ready to step up to evangelize and make disciples in the city. They, as a family, heed their warnings, before they shower, and bed down for the night.

The next day, in the morning, the missionaries go with Chimini and her children to open the food stand, while their dad goes to his work elsewhere in the city. The missionaries are led by the Spirit to depart from there. They then go to the ghats, where there is a worship day for the Hindus, who have gathered there to worship

at the shrine, before their goddess. They go there not to bash their idol worship but rather to preach the Gospel, so as to impart to them on how to be saved in Christ. They go before the Hindu worshipers there, those on the ghats and those in the water, and they preach the Gospel to them in Nepali and Hindi. The worshipers there stop and listen to these preachers.

However, when they hear these preachers profess, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me"; and "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." They then begin to turn on the missionaries and call for them to leave.

As they began to leave from there, the priest and priestess of the shrine order them to be seized and removed from the city. A group of Hindu devotees grab them up under their arms and march them from there out in to the square. Chimini and her children watch in great bewilderment their missionary brothers and sisters being taken to the bus stop in the square. There, a bus pulls up alongside at the corner.

The bus doors open and the missionaries are pushed inside along with their belongings. The leader of the group orders the driver, "Take them across the border! They're troublemakers!" So, the driver, being a Hindu devotee, complies and drives them along with the other passengers in transit eastbound for the Indian border in to West Bengal.



# **The Lost Kingdom of Sikkim**

The missionaries sit in their seats on the bus distraught at being taken away from their brothers and sisters back in Birtamod. They thought about jumping the bus and taking another ride back to the city. But, the Spirit of the Lord has then move on to Siliguri.

After having crossed the Pantanki Bridge, they stop at the border checkpoint, where two Indian border agents board and check the passports of the passengers as well as their visas. They come to the missionaries. Upon checking their passports; they find them stamped with visas for India. The bus is then greenlighted to proceed. The missionaries quickly review their passports. They do not recall having a stamped visa for India. They look at one another and know this is of the Lord.

So, they go on to the bus station in the center of the city, where the foothills of the Himalayas are set on the northern horizon. They go from there to a nearby teahouse, where they sit at the

table, staring out of the picture window at the street corner. They order chai, roti, and fried carp for their afternoon lunch. When they are served their lunch, they pray over the meal. Upon praying over the meal in Jesus' name, they attract the attention of some of the patrons. Most of them are Hindus. They are alerted to them being something other than Hindu or any other acceptable religion for that matter. However, the missionaries pay them no mind and go on with their meal.

During the course of their eating, they gaze out the window and see from the other side, the railway junction station. As they are enjoying their meal, it occurs to Philip as he looks around and sees out the window at the junction, a flash of recognition. He realizes a vision he had back in China some years ago, an epiphany that he foresaw them being there, doing what they are doing, and where they are going. Suddenly, he perks up and shares with them, "We're here! This is Siliguri!" They look at him and say, "Yes, so?" Philip realizes they do not understand. So, he elaborates, "In my vision, back in China some years ago when our brother

and sisters were martyred. I saw us here! And we go on to Darjeeling north of here, and then we go on in to Bhutan at Phuntsholing! And after that we go down in to Rangpur in Bangladesh. We preach to them in Bhutan and elsewhere on the Bread of Life. We bring to them gifts of foodstuffs and seeds. We have a group of disciples with us, as we go into these places, except for in Bangladesh."

He then pauses. They then look to him, amazed by this revelation. Then as this revelation sinks in to their spirits, the Spirit of God fills them to overflowing. So much so that they begin to praise the Lord and utter the Gospel in tongues of Nepali, Bengali, Hindi, and Tibetan! An assistant manager of the establishment, a Hindu devotee, comes out from the kitchen area. He promptly asks for them to pay for their meal and to leave at once. They do so, as they get up to leave.

A young couple in the teahouse also gets up and follows after them. The missionaries go out of the tea house still praising the Lord! All around them, pedestrians are going to and fro, housing complexes all around them, passengers

in SUVs, tricycle cabs, as well as riders on motorbikes going by them on the street. They cross with the foot traffic, going across the street, still uttering the Gospel out loud and clear in tongues. They gather to them some curious listeners, as they step up onto the platform station. The young couple is among them.

Many among them, who listen, do indeed believe on Christ Jesus for the salvation of their souls. The missionaries pray over them. They, who pray with them, call upon the name of the Lord to be saved and so they are born again. The missionaries look to the Mahanandu River off in the distance from the city. They then preach to those new converts on baptism. And they invite them to go with them down to the river and be baptized. So, all of them walk on down to the banks of the river, singing songs of praise to the Lord. They parade on pass pedestrians, passengers tricycle cabs, vendors at their food stalls and in their bazaars, and on down to the banks at the river.

The missionaries go down in to the water. They then call out to the three dozen or so new

converts who followed them there. The young couple who followed, stands at the shore, watching the baptism unfold. When the missionaries had finished baptizing those new converts, they see the young couple from the shore. They call for them to come out and be baptized. They look to one another and come out slowly but surely to the missionaries. Peter takes a hold of the young man and Ruth takes the young lady and they baptize them beneath the water. They bring them out from out of the water, this young Bengali couple, whom they have not met before, or have ever known.

Philip asks, "Do you know what we've done in baptizing them?" To which the young man replies, "We now share in the death, burial, and resurrection of Jesus Christ!" The missionaries are impressed! Peter replies, "Flesh did not reveal this to you but the Spirit of God!" And the young lady professes to them, "We are born again Christians." The young man then introduces them, "I'm Binoba, and this is my espoused, Jiniya." She adds, "We overheard you in the teahouse, singing and preaching the words of the Lord. So, we were drawn to you."

They walk up out of the water, as their new converts had dispersed and left for home. They stand at the shore, dripping wet from the water.

Binoba invites them to go with them to his betrothed's home in the city. They go to one of several three-story housing complexes, then to a flat on the fourth floor. They go to a modest apartment, one among many in the complex. They go in and find her mom and her young brother in the place. She introduces her friends to them as Christians like them. They welcome them in to her home, where they take turns in the shower, washing off and changing into dry clothes. The mom asks why they are all wet to which her daughter replies that they came from being baptized. So, she understands and prepares supper for them.

When they are all freshened up and change in to dry clothes, they gather around in the small family room. They talk about their plans.

"Jiniya and I are engaged," Binoba announces.

"We're going up to Darjeeling," Jiniya adds.

"We're going to meet his mom and dad to bless our engagement," he also adds. "We want you to go with us," she says. "We want to learn

from you how to evangelize." The missionaries are delighted to hear this blessing of news. Peter then adds, "We're going to Darjeeling as well." He then looks at Philip. "Yes," he says. "We're going to evangelize all the way to Darjeeling." Then their plans are settled. Binoba also says, "We'll take the train up there." Jiniya then muses, "Later on the joy train!"

As they finish discussing their plans over tea, Jiniya's dad comes home from work his in the city. He is introduced to them by his wife, who was busy along with the ladies, preparing the table in the family room. Once the table is set, she brings out a platter of joya khichuri. She then goes and brings out a basket of papadums. Peter is given the honor to pray over the meal. And so he does pray blessings over the meal by giving thanksgiving to the Lord. So, they eat and enjoy. Afterwards, they have tea. They discuss their plans to leave in the morning on the train for Darjeeling. Later on, the missionaries bed down in their sleeping bags in the family room, as does Binoba on the couch.

In the morning, the whole family is up and awake! Breakfast is being made, before their journey to their future in-laws up in Darjeeling. So, once they all have breakfast together, they pack up what belongings they need to take with them. They go as a family down to the train station. They get their tickets and wait in the station for the next diesel on the Darjeeling Himalayan Railway northbound.

Their train comes in to the station and the passengers either disembark or remain on the train in transit. Once they are ready, they board the train and take their seats. When the train is ready, they take off northbound for Darjeeling. Jiniya jokes with her missionary friends, "Maybe we take the joy train at Ghoom to complete our journey." This piques their interest, especially for Ruth and Esther. They say, "Yes, let's do that!" From what Jiniya describes, the little train is a "toy train" for a tourist attraction. So, they look forward to this, as they make their way north.

In the meantime, the couple fills them in on Binoba's church and how his pastor will preside over the nuptials. "What kind of church is it?"



Philip inquires. Binoba then replies, "Our church is just called 'the church of Darjeeling' but we tend to lean Pentecostal." Peter then inquires, "And we baptized you? Has not your pastor baptized you?" Jiniya interjects, "No." Ruth then inquires, "But why?" Esther then inquires, "How long have you been Christians?" They reply, "Almost five years now. Why? When should we have been baptized?" Peter then replies, "I suppose we're just a little surprised. We thought your pastor would have baptized you but now?" The couple is a little puzzled, so the missionaries take turns quoting from Acts. Ruth begins, "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." Then Esther, "And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Esaias the prophet." Peter, "Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to

him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?" Philip, "And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him." Ruth, "The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth." Esther, "And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" Peter, "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." Philip, "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?" Ruth, "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." And Esther, "And he commanded the chariot to stand still: and they went down both

into the water, both Philip and the eunuch; and he baptized him."

It then becomes clear to them what they mean. As they continue onward, they pass hill scapes of sal and oak trees along with conifers and slopes of tea gardens. They then reach the station at Ghoom, a hill station. They chuckle, gazing at the old-style steam locomotive known as the "joy train." They take a quick break at the station, before they board the "toy train" bound for Darjeeling. They then switch on to that train from the platform. The train is a slow train with two passenger cars on which they are seated in the last car.

They roll out through the hill plains of more sal and oak. They again pass more slopes of tea gardens and even botanical gardens. In the noontime hour, they arrive at the Darjeeling station, where they disembark with the other three passengers from the small train. It was a peaceful journey with a stop by a local market and fruit stand. They look over the variety of bananas, guavas, mangoes, and something fresh just in, jumna, or black plum. They try from

each of them, finding them delicious and refreshing.

They then go from there to the home of Binoba's family. They arrive by tricycle cabs to a farmstead on the outskirts south of the city. There at the farmhouse, which overlooks a slope of a few hectares of a tea garden, the family of tea growers comes out to introduce themselves to their new arrivals. The family consists of a dad, introducing himself as "Buburam", and the mom, he introduces her as "Gajamukta" and three younger brothers, who he introduces as "Borenya", "Bhringaraj", and "Batuk".

Off from the farmhouse is a cultivator house or processing factory for the tea they grow and prepare for wholesale to their vendors. The family is busy in the household, preparing for the wedding and reception to have at the nearby church. The bride's family has arrived to help with the preparations as well. The engaged couple then invites the missionaries to go with them to the church to meet the pastor and his wife.

So, they walk around the hillside road about a kilometer away and down a driveway to a parsonage and a church house adjacent to it. The pastoral couple comes out with their children, two sons and a daughter from the parish to open the gates to the courtyard. They are introduced as "Pastor Grihamani," his wife, "Kampilya," and their two sons, "Jaydeb" and "Jhareshwar," as well as their daughter, "Khuki".

"Are you ready to be married soon?" the pastor quips. They chuckle, as Binoba also quips, "In three hours, yes!" The pastor then turns his attention to the missionaries and inquires as to their origins, whereabouts, and whatnot. They discuss such small talk inside their house over chai.

However, what most gets his attention is how the missionaries want to go up to Gangtok to evangelize among the Rongkups, Bhutias, and Tibetan Newaris. Jaydeb, the oldest of the pastor's sons, and of age, speaks up and says, "I want to go with them!" They pause for a moment and the pastor takes a slow glance at his son, who is eager to know on fire. So, he

looks to the missionaries and says, "Do you want a tagalong?" They look at the young man, who has fire in his eyes to evangelize and love in his heart for Lord. So, Peter discerns him and says, "Sure, let him come with us." He goes from the room in haste to pack up a few things to take the journey after the wedding is over. The pastor chuckles a bit to himself at his son's enthusiasm. "Let him have his first missions trip," he again chuckles. His wife, just sits quietly, not really in favor of it but yields to her husband's discretion.

So, the time of the wedding has come in which the bride and her bridesmaids, Ruth and Esther among them, prepare in their wedding attire in a guestroom of the parish. Meanwhile, the groom and his groomsmen, with Peter and Philp included, prepare as well in a room of the parsonage. The families of the engaged couple have brought their dishes and things for the wedding and reception supper. They arrive dressed in their wedding attire, helping to set up the banquet in the parsonage hall. So, when the time of the wedding is to take place, they all take their places in the church. There, the

pastor comes forth dressed in his wedding attire with the groom to perform the ceremony. Philip and Esther accompany the pastor's sons and daughter in performing the wedding music, the oldest son is on a dotara, while the younger son plays a harmonium organ, and their sister plays a chikara fiddle.

They then proceed with a traditional Christian marriage, Bengali style. The pastor prescribes the vows for the husband and wife to take with one another. He then preachers out of 1 Corinthians 13; and he ascribes the concept of love to the couple, who each say "I do" to one another. Once the couple is pronounced man and wife, the newlywed couple kisses one another to seal their marriage.

They and their parties go from the church over to the parsonage hall. There, the banquet is being served. Peter was given the privilege to pray over the meal, and so he does. A toast was then made for the newlywed couple. They then begin to serve themselves dishes prepared and on the table. Once everyone has eaten, the missionaries take to their instruments and play the dances for the festivities.

Afterwards, the newlywed couple says their goodbyes to their friends and family. They then leave and go on their honeymoon to a nice hotel in Darjeeling city. The missionaries are invited by the pastor to stay with them in the guestroom of the parish for the night. They take him up on his offer. They let their wives have the double bed. So, they spend the night in their sleeping bags spread out on the floor.

The next day about midmorning, the missionary couples pack up their things. They gather with the visiting families in the church hall for breakfast. As they pray and are ready to eat, the newlywed couple arrives from their hotel stay, gleaming and cheerful for their morning welcome. They join in with the families around a communal table to eat.

After breakfast, the missionaries are ready to leave, as well as Jaydeb, who is waiting with them in the parish family room. The newlywed couple is also readying their things to go with them. While they are waiting, Binoba's second oldest brother, Borenya, who is of age, speaks up and says he wishes to join them in going on their mission to Gangtok. Binoba's dad,



Buburam is sitting with them for tea, as they are waiting on the newlywed couple to be ready. The dad just looks at his son and then looks at Peter, who gazes up at Binoba's brother, standing there, desiring to go and be a part of this mission. Peter then tells him, "Go! Get what you need and be ready to leave with us now!" So without delay, he goes and gets from his family's SUV a backpack of what he had brought with him.

In less than an hour just before noon, the missions group gathers with the pastor, his wife, and along with the families in the hall of the church. They pray over them for their journey and whatever the Lord has for them to say and do. The dads agree to take them all in their SUVs down to the bus station in the city, for their departure. They then get into the two SUVs and are driven to the station. There, they are given fare for their tickets, going southbound to the highway, which heads northbound to Sikkim. So, they board the bus and are seen off by the two dads. They go down and then up toward Rangpo, just inside the border of Sikkim.

They stop at a police border post, so the missionaries (being foreigners) can get permits to enter the kingdom. They then go on to Singtam, where they make a stop for boarding and disembarking passengers, as well as serving as a rest stop. So, the missionaries take an opportunity to show their disciples how to preach the Gospel openly in a public place. They also take advantage of using the washrooms, and then regather out in front of the station platform. There, they preach the Gospel in tongues of Newari, Bhutanese, Marwari, and Tibetan. They attract numerous passengers there to listen. They prophesy before them, "Just as Luke declared that 'And many of the children of Israel shall turn to the Lord their God'; and so shall the children of Sikkim, they shall know and return to the Lord! And His name is Jesus Christ, and as Jesus said, 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that

believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God'; and as Jesus said, 'I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?'"

They, who watch and listen, are impressed by their preaching. They inspire them to pray with the missionaries to believe on Jesus Christ for the salvation of their souls. The Holy Ghost comes upon those who believe, those being Newaris, Bhutanese, Marwaris, and Tibetans, and all of these being Sikkimese. The Spirit dwells within them, who call upon the name of the Lord, and fills them to profess in tongues of their languages, praising and giving thanks unto the Lord.

The missionaries then preach to them on baptism. They receive the message! There before them is a bridge, where down below, a river runs under it. So, the four dozen or so new converts, as well as a dozen or so from each group they have reached, follow after the missionaries and their disciples down to the

river. At the banks of the river, the missionaries and their disciples wade out into the water.

From there, they baptize these new converts, men, women, and children. Above them on a ridge, overlooking the river, there is a masjid.

Once the missionaries and their disciples finish with their baptisms, they go up to where the bus station is and take to the wash houses to dry off and change into dry clothes, before their continued trip northward. They then board the bus, chatting with one another about what they had taken part in and are amazed by the power of the Spirit of God. The missionaries are pleased and encouraged by their experience with their disciples.

They then proceed northward on their journey, some 30 kilometers, passing through Ranipool, and on in to Gangtok by late afternoon. They pull into the station in the southern reach of the city in the Tudong district. The missionaries and their disciples go from there and check-in at a local cottage house for the duration of their stay. They send out for their laundry to be cleaned. They then prepare to go out for supper.

They take a share jeep to a nearby momo house, where they partake of kothey, soup, chutney, and achhar along with a hot pot of tea. They pray over their meal and give thanksgiving to the Lord for it. They discuss what they will do, while they are there, for the Lord.

The missionaries share with their disciples the first love and the first works. Ruth begins by prophesying out of Revelation, "Jesus said to the church of Ephesus, 'Nevertheless I have somewhat against thee, because thou hast left thy first love.' So, what is our first love?" she asks. Peter then exposit, "my first love is the Lord, Christ Jesus. And we express our love for him by keeping in doing His commandments, such as preaching the gospel to all creatures, making disciples, teaching them His commandments, and baptizing them, as well as loving one another in Christ Jesus." Ruth then adds, "As Paul spoke of the Ephesians, he said, 'Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints'; and of the Corinthians he exhorted, 'And though I have the gift of prophecy, and understand all

mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.'" Then Esther prophesies the next saying from Revelation, "Jesus continued with the church of Ephesus, admonishing them, 'Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.'" So, Philip expands on what has been said by adding, "Without our first love, we cannot, or rather will not do the first works, which are to share the Gospel with our neighbors, win their souls to the Lord, for the salvation of their souls is in the hearing." He then looks to his wife Esther to prophesy some more, "For as Paul exhorted us, 'So then faith cometh by hearing, and hearing by the word of God.'"

So then Jaydeb insists, "Tell us! How do we present the Gospel?" Borenya also asks, "What sayings from the word of God do we use?" So, they cite for them out of the books of John and Romans, certain versus interwoven to walk

anyone through the essentials of the Gospel message, "We begin with some opening sayings, 'But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' Believe on Jesus Christ to become born of God, 'Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. ... For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? ... He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. ... These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.' 'Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he

cannot see the kingdom of God. ... Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. ... He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.' 'For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.' To be born again is to believe on Jesus Christ to be saved, 'But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.' 'That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. ... For whosoever shall call upon the name of the Lord shall be saved.' Binoba then inquires, "What of baptism? How



do we baptize in water?" And so the missionaries explain, "How we baptize new believers is to teach them that being baptized is to spiritually identify with Christ's death, burial, and resurrection, 'Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.' So, when we are taken back toward the water, we identify with Christ's death; when we are taken under the water, we identify with his burial; and when we are brought back up out of the water, we identify with his resurrection to newness of life." Their disciples are pleased by the missionaries' prophecies and ponder over them in their hearts.

They take the next several days, a whole week. They go each day, walking the foot paths of the steep grade roads of the city. They spiral around the slopes of the four quadrants of the city, taking 4x4 share jeeps, as well as the cable car, when necessary to get from one part of the city that is spread out over a mountainous scape. They preach the Gospel to everyone they meet, men, women, children, Buddhists, Hindus, Muslims, even those of no particular religion, or no religion at all. They preach, being filled with the Holy Ghost, in tongues of Newari, Rongkup, Bhutia, Sikkimese, and various Tibetan languages. They won numerous souls among them to Christ, preaching to them on baptism and leading some 120 new converts to the Rateychu River in the north of the city, where they baptize these new converts in the clean fresh water.

The day before the missionaries are to leave with their disciples, they sit down with their disciples, and appoint Binoba and Jiniya to plant a church in Gangtok, as well as to grow more churches throughout the city. They ordain them as a couple to do so and prophesy over

them, praying, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

In the morning, they leave the young couple to plant their church and to grow more churches, as the Spirit leads them. They go from there, having packed and checked-out from the cottage. They then go and catch a bus southward. While en route, they make a stop at Ranipool, where they preach the Gospel to those students of pharmaceuticals and agriculture, which are in transit at the station. They preach to them, being filled with the Holy Ghost, on all matters of healing that Jesus and the apostles had done, and on the sowing of the seed. And these students brought to the missionaries all sorts of townsfolk with all manners of sickness and disease that their drugs could not care or even treat.

And they say unto them what Jesus had spoken, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the

poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. ... Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country." So, they go and lay hands on these stricken and diseased! In that very hour to the amazement of the students, all of those townsfolk were healed. And the missionaries say unto them, both students and townsfolk, and those who were healed, and who bore witness to these miracles, "Jesus said ..., I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?" And they indeed believe and pray with the missionaries to call upon the name of the Lord to be saved. The missionaries' two brothers in Christ watch in amazement at the outpouring of the Holy Ghost, Who comes upon all there, some 100 new converts, praising and worshiping the Lord.

They then go from there, taking the bus down to the Rangpo border toward check point. Before they go on to the border station, they make a stop in the center of town. There, the missionaries preach the Gospel from the four corners in Nepali, Bhutia, Marwari, and Bihari. And they conclude their Gospel message with, "Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoyce in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

So, they invite those merchants and shopkeepers on their lunch breaks. They invite them to believe on Jesus Christ for the salvation of their souls by saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in

heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." And so there are a few among them, who do respond and believe on Christ Jesus to be saved.

From there, they board the bus again. They then check-out at the border station, before proceeding onward down to the hill station of Kalimpong. There, the group of them disembarks from the bus. They see a city atop a ridge, overlooking a great river below. They also see a diverse array of Himalayan flower markets and bazaars, as well as schools and cultural attractions.

They check-in adjoining rooms at a nearby local motel, where they freshen up. They then go out to have lunch at a nearby teahouse in the city. They take the afternoon and explore points of the city from the teahouse. They walk gravelly streets of housing complexes, storefronts, ornate Buddhist monasteries marked with Buddhist crosses, Hindu shrines, and even a mosque.

They arrive at the main bazaar, and being filled with the Holy Ghost, they preach the Gospel, even their two brothers also preach as well in

tongues of Nepali, Hindi, Lepcha, Kirat, Bengali, and Bhutanese. They attract a great number of listeners from among the market goers, among them Gorkha nationalists, Aryan Hindu militants, black-clad Buddhist insurgents, and a few Muslim guerrillas. What these groups had in common is that they adorn themselves with the Buddhist crosses on dangling golden bracelets and silver chains on their foreheads and upon their chests and forearms. They look hollow-eyed and menacing at the missionaries in their disciples, who pray with those who believe on Christ Jesus for the salvation of their souls. They watch and stare as groups from the four corners of the main market.

The missionaries continue to preach from marketplace to marketplace throughout the city and afternoon. All the while, these groups of watchers follow and observe. By evening, the missionaries and their disciples had gathered to themselves some 120 new converts. By the banks of the Teesta River, with the Deolo Hill behind them, they preach to their new converts on baptism. They then invite them to go with

them out into the water and be baptized. And so the numerous believers go out in to the water and the six of them baptize them one by one, men, women, children, former nonreligious folks, former Buddhists, ex-Hindus, and even a few former Muslims. From the ridge, the watchers hawk and stare down from atop, at the goings-on below in the river.

When the missionaries had finished baptizing, a couple comes forward, a Bengali couple, an older man and his younger wife. They stand on the banks of the river, as the missionaries and their two disciples stand dripping wet from the water. "Hello," the man says, "I'm Preethesh and this is my wife, Aanshi. We are born again Christians like you." They introduce themselves to one another and embrace one another as brothers and sisters. The missionaries look above them and ask the couple, "Who are these men that watch over us?" Preethesh takes a glance back over his shoulder and quickly sees them, those they are referring to, as he replies, "They are what would be a part of a civil war should that breakout in India." The couple then invites



them, "Come, c'mon, let's go to our home, where you are welcomed." So, they follow after the couple, walking up the gravelly roadway of the ridge. They go on pass those onlookers, who watch them, as they go their way with the couple. "Don't mind them," Preethesh says, as they arrive at a humble bungalow on a street, leading in to the main part of the city.

They can see the ridge and Deolo Hill from their location. They go in and welcome their guests to use the facilities to wash up and change into dry clothes. Once they had done so, they gather and the family room to get better acquainted. While they talk, Aanshi is busy in the kitchen, preparing supper for them. Ruth and Esther go in with her to help, while the men discuss their mission there. "I was an officer in the 27th Mountain Division nearby," Preethesh comments, "I'm out now and got married here a few months ago." They congratulate him, as they thank them and continues, "War is breaking out in this land." He prophesies, "In the coming days, if our Cross does not unify our people in this land,

then the Buddhist one will unify the fallen away ones."

They are intrigued. Peter then inquires, "What of civil war? When we came in to Siliguri, we saw no signs of such a war." To which Preethesh asks, "Did you go south of there?" Peter replies, "No. We went northward to Sikkim." Preethesh then continues, "Ah! Had you done so, you would have run into military checkpoints and those thuggies you've seen here. You would have seen them there as well." They are again intrigued. But, Peter suggests, "Perhaps during these times, you and your wife should plant a church in the city to be a light among those here still in darkness?"

Preethesh ponders upon this thought and with delight over the prospect of it. He then says, "But how do we plant a church here?" Peter then suggests, "You saw how we preached the Gospel in the city and how we won those to Christ. We then preached to them on baptism and we go down to a nearby river to baptize them." Preethesh then acknowledges, "Yes, indeed we did!" Philip then adds, "This is where we begin. We must first go soul

winning, preach the Gospel, and win souls to the Lord." Peter also adds, "We then are to disciple them, to teach them on the commandments of our Lord." Philip then follows, "This entails that we go and invite those won to the Lord to our first discipleship meeting, a worship and Bible study service, for example." Preethesh then asks, "Where will we have this service?" The two missionaries are a bit amused but reply emphatically, "Here of course!" Preethesh looks around his domicile from his small family room. And then looks at them uncertain. However, they assure him, "The Lord will provide the increase," as they smile assuredly at him. So, they have their supper together.

The next day, they get started with going through Preethesh's neighborhood. They go home to home, door to door, storefront to storefront, sharing the Gospel. They invite those, who they had baptized, to Preethesh's home for a Wednesday evening service. Among them are indeed those they won to Christ and baptized, and they agree to attend. Along the way, they encounter two sisters, who

are already born again but were baptized by the missionaries for the first time. They introduce themselves as Gehna and Labani. They walk with them and talk with them of having considered becoming nuns. However, they wish to marry men of God and serve the Lord in ministry. So, they invite them in as disciples.

They along with a few born-again neighbors show up for the first evening service. This gives the pastoral couple some insight in to what a church of Christ Jesus is all about, as well as their roles in conducting it. The missionaries stay on with them for a few weeks, teaching them and their disciples more and more about planting a church and growing it in the Spirit of God.

When time comes for the missionaries and their disciples to leave, the pastoral couple bestows upon them love gifts of tea, sandals, travel fare, seeds of spices, fruits, vegetables, as well as foodstuffs, and some festive second love clothes. They pray for one another. They then leave on the next bus and go on to the eastern reaches of West Bengal. While en route, they make a few stops along the way, heading

toward Jaigaon. These stops include Narakata, Binnaguri, and Hasimara. They and their disciples preach the Gospel at each of these stops in the bus stations. Being filled with the Spirit of God, they preach to those in transit as well as tribal tea cultivators alike. They are met with some interest but mostly indifference, baptizing only a few in the nearby rivers.

When in Hasimara, a small town near the border of Bhutan, it serves a nearby Indian Air Force Station base. So there are a lot of service personnel in-transit, they are particularly receptive to the message of the Gospel, especially with the looming threat of all-out war on the horizon. They baptize some three dozen air service personnel, both men and women, in the nearby Torsha River. They stay at the home of a newly born-again officer, near the base for the weekend, where they had a Bible study with the officer's family, all newly born-again and baptized.

They then take a bus and go on to the border town of Jaigaon, along the highway that parallels the river nearby, to a valley surrounded by forested hills and slopes. The

eight of them disembark at a bus stop and gather in the station. They see before them a bustling town of stores, shops, flats, and merchants, going to and fro, exchanging goods, bartering, and otherwise making all sorts of cross-border trade.

They settle on exploring the town around about them. They stop at a nearby teahouse, where they get a bite to eat and talk over their plans there with a hot pot of tea. They want to preach, as they have before, but they are being beckoned by the Spirit to go further toward the end of town, out in to the suburbs of it. So, they heed the Spirit, and they walk further out in to an area of flats. They then go to a neighborhood of humble homes, and finally to an open courtyard toward the outskirts of the town. There, they find a home with a sign and lettering, spelling out a church is there.

On a sunny afternoon, late in the day, they walk under an alcove and see a man with his two young sons, and out from the doorway come his two older daughters and his wife. They greet one another and the family has them sit beneath the shade of the porch area. They

offer and serve them some snacks, as they sit and get better acquainted. The man is Bhutanese, a Pentecostal pastor of the church there, his wife, a Bengali woman, and their four children.

They sit and discuss with one another their ministries and missions. The missionaries also introduce their disciples. They also tell them of wanting to go on to Bhutan with their missions. During these missions from when they met in Kalimpong, budding romances are blossoming between Borennya and Gehna, as well as Jaydeb and Labani. So, the missionaries have noticed.

Peter then says, "In Phuntsholing, we plan to plant a church there and put our disciples in charge of it there." The pastor is excited at the prospect. He then laments over his church, "I wish you all the best," he cheers. "But, it's hard. Our church here has dwindled over the years and even before I took over the pastorate here." Borennya then inquires, "Why is that?" The pastor then reflects. Then he replies, "We have a few older folks who have come here and have been here over the years. But, they are dying off. The youth we have, they come and play in

the band. But, there is no fire for evangelism or discipleship among any of them." Jaydeb then inquires, "What have you done to stoke the fire of sending those youth out to soul win in the town?" Again, the pastor reflects and then replies, "I first came here, the flock was scattered! So, I had to bring back in those who have left, thinking the church was closing. After having done so, they had no interest in doing soul winning, as you call it. Buddhists here are strong and vibrant in this town! They have a unifying symbol that brings all sorts of people to them, Hindus, Muslims, and even those of no particular religion."

The missionaries listen to his excuses, but none of them can be made to overcome by going and doing what the Lord has said. So, the Spirit impresses upon them to present a challenge to the pastor to undertake. "If you're willing," Peter proposes. "We can help you grow your church in a matter of 30 days. But, you must be willing to do what the Lord has for us to do in this town. We grow your church in that time; you help us get through the gate in to Bhutan." The pastor agrees, and so they set about



explaining to him what to do. The women break to help the pastor's wife prepare their supper for this evening.

Peter and Philip explain from the Book of Revelation, what Jesus had to say to certain of the churches, as to their problems, as well as remedies for them. So, Peter said, "Look at the church in Ephesus, the problem was they had lost their 'first love.' Why? Because they were not doing the 'first works.' And what are those? The very things as you say, you're not doing, neither you or your few youth leaders. First works are as Jesus said, 'Go ye into all the world, and preach the gospel to every creature.' And, 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.' But, be warned, 'Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his

place, except thou repent.' And so these are the works we are going to help you do."

The pastor is inspired. Then Philip adds, "Now let's look at the church in Sardis. They had a name that they were alive, such as 'Pentecostal.' But, they were spiritually dead, as John warned. So, what did Jesus say for them to do, 'Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.'"

These sayings seem to cut the pastor to the quick, and he knows better what he and his church should have been doing all along. That night the pastor goes in to the church at a very late hour. In the dark, he prays silently, and the Spirit speaks to his heart and tells him to put himself in the service of these missionaries to do these missions.

So then, over the course of several weeks, they go out every day, except Sunday, out in to the

streets and storefronts of the city. They preach the Gospel and invite the poor, the crippled, the deaf, and the blind. They having been saved and born again among them come to the church. And still the Lord through His Spirit bids more to come. So, they went up in to the hills, and byways, preaching the Gospel among the farmers and cultivators of the tea estates. Many among them are saved and are born again. They come to the church as well. And week after week, the church grows, so much so that the church became filled. Even more so did those coming have to sit outside with the doors opened.

One evening, they are sitting around in the parish, having a Bible study. The pastor then poignantly asks, concerning their subject matter of discipleship, "How do I keep them?" He, of course, is referring to his great influx of disciples. "You teach them," Peter replies. "You do what Jesus said, 'Teaching them to observe all things whatsoever I have commanded you'." And so Peter and Philip took the time to teach him the commandments of Christ.

Also in the meantime, their disciple couples, Borenya and Gehna, as well as Jaydeb and Labani, decide to marry. So, they have the weddings in the church, where the pastor marries them, with the missionaries and the pastor's family as witnesses. The newlywed couples, of course, take time and go and visit their families to tell them of their marriages. They also go on their honeymoons in their respective getaways. Meanwhile, the missionaries continue to help build on the pastor's church, as well as plan for their eventual crossing over in to Bhutan via the Bhutan Gate.

During the course of their time in Jaigaon, they have gotten to know well the local customs and dress. They soon adopt them, so as to cross the border, without having to present any papers. One morning, they set out to do just that with the pastor in the lead. Dressed as locals, the missionaries and their newlywed disciple couples go, carrying their belongings, and love gifts of travel fare, tea, Bhutanese clothes and Bibles, spices, seeds of local fruit trees and vegetable plants, and even mountain footwear

on their feet. They walk up to the entry gate as locals before the Indian Army and Bhutanese Army Border Patrol guards. The pastor simply gives the guards a wave, and the gate is opened to let them cross over with no questions asked and no papers to have to be presented.

# **The Mountain Kingdom of Bhutan**

The missionaries and their newlywed disciples had crossed over into Bhutan. They looked behind them at the pastor, standing at the gate, he waves them goodbye, as they wave to him in return. They watch, as he crosses back over and returns to his adopted hometown of Jaigaon. They walk up the street from the entry gate amid passersby and streetwalkers. They walk on past storefronts and flats, when they spot a breakfast nook off from the street. They enter in through the curtain in to a cozy little eatery. After praying over their meal, which was served to them, and over dishes of kewa datshi and herbal tea, they discuss their missions there. They suggest planting a church there for the newlywed pastoral couples, as well as Philip's vision of evangelism in Phuntsholing.

"How come you saw in your vision, we were coming from here to Darjeeling and then on to Silgari?" Esther asks inquisitively of her husband. Philip then replies emphatically, "I did not see nor say that, what I saw and said

was that I saw from my viewpoint, which was God's because He was showing me His perspective." Peter then supports what Philip has said, "Same here, brother! In my vision, we were in India, as we were, the Lord showed me how we are making our way down to Bangladesh. And from what I saw, we went over and across the mountains to do so and then down through plains and valleys toward Bangladesh." Ruth then interjects, "What does this mean?" He then replies, "This means as I have discerned from the Lord that we must first go up through this mountainous land in then down out of here to Rangpur."

Their newlywed disciples are greatly intrigued by these revelations. So, they inquire, "What about us? Do we go on with you all that way?" Peter replies emphatically, "No, we will ordain you here. For you will plant a church here. Oversee and pastor your disciples here, for growth throughout this mountainous land." Their disciples are impressed. And they are pleased by these revelations as well.

They go from there down to the southern plain of the city, where farmers and cultivators have

their farms and estates. There, they begin their Gospel preaching, being filled with the Spirit of God, they preach in tongues of Dzongkha and Lhokpu. They share the Gospel and the bread from heaven to those who listen, as they go from home and estate. As they gather to themselves dozens upon dozens of poor farmers and cultivators out in a plain northeast of the city, which is parallel to the highway. There is a grassy plain surrounded by forested hills and dotted with farmhouses, among lines of drying laundry strung between them, which is a rather large farming community.

The whole scene is reminiscent of what Philip saw in his vision. There, they are preaching to them again, as they all sit on the grass and listen. They teach them on how to be saved in Christ Jesus, and they have them pray with them because they believe for the salvation of their souls. They also hand out to them sweets of tamarind and seeds of cardamom, apple, and orange for their gardens. They also preach to them on the bread from heaven, and then present to the heads of the families, the dads,



Bhutanese Bibles for them to read and study together as families.

They also preach to them on baptism and take them to a nearby tributary of the Torsha, where they baptize these new converts down in the waters. The Holy Ghost fills these newly born-again converts, they come back upon the banks of the stream, singing and praising unto the Lord in their native tongues of Dzongkha and Lhokpu.

When the missionaries and their disciples come ashore, they also sing and praise along with them. As these new converts begin to disperse further homes, a family stays behind to invite the missionaries and their disciples to go with them to their home to stay a while. They are a farm family of Sonam Pema, the dad; Dechen Wangmo, the mom; their two daughters, Yangchen Lhamo and Dema Yuden; and their young son, Tshering Dorji.

They go with them to their nearby farm, which are a few hectares of maize and potato cultivation. They also have a garden of tomatoes out back. They are a family of primarily subsistent farmers, who live in a

modest farmhouse of wattle and daub with a rammed earthen barn and root cellar. When the family offer their guests supper, they customarily put their hands over their mouths, laughing and giggling in amusement as a joke for their guests to mimic, as a customary courtesy. They laughingly comply and do as well, before they all sit to eat.

Over a supper of jasha mara, they discuss among themselves small talk, as they get better acquainted with one another. Surprisingly, they are not new converts, but rather they say quite plainly that they are Baptists, who converted to Christianity a few years ago, when a Bengali Baptist evangelist had sneaked into Bhutan, just as they had, and preach the Gospel to them. They believe on Christ Jesus for salvation of their souls and were baptized in the very river the missionaries in their disciples have baptized their newly converted neighbors.

"When we heard your preaching," the dad says. "We recognized what we heard and believed some time ago, when we became Christians." His wife then adds, "We were the only Christians let alone Baptists in our whole

community here." This revelation amazes them!

And Peter asks, "Did you not share your faith with your families and neighbors?" So, his wife replies again, "Well, this farm was my family's, before I inherited it, when I married my husband here." The dad then adds, "Our families were neighbors, growing up, and our dads and moms arranged for us to marry." His wife again adds, "We were all Buddhists, growing up. We married as Buddhists; and our first child was taken refuge as a Buddhist! It was when I was with my second child that we became Christians."

The dad concurs, "We shared our faith with our families. And they resoundingly rejected it! So, we kept our faith to ourselves, having brought our children up in the Lord even though we did not have a Bible." She again adds, "We have no church to go to here. All we have is the faith we put in Christ to be saved. We also have a few verses the evangelist taught us, before he was removed from our country for proselytizing." Philip curiously asks, "What verses do you know?" The dad mentions John

3:16 through 18, as well as a few verses from John 1, 10, and 12, as best as they had remembered and written down.

The newlywed couples talk with the mom and dad about them having recently gotten married and how they want to have children. They also tell them how they had helped the missionaries to grow the church in Jaigaon. These things delight and interest the family. So, they all develop a rapport with one another.

So, as they did in Jaigaon with the pastor's family, they rear another family in the things of God, having nightly Bible studies, out of the family's Bhutanese Bible, and teaching them the commandments of Christ. They also hold weekly church services in their home, having and inviting the neighbors they had won to Christ (and had baptized).

When time came for the missionary couples to leave, they ordained the pastoral couples as leaders, a bishop and a deacon of the church plant. Both of the husband's wives are expecting their first children within 3 to 4 months respectively. After the ordination service, they all sit and discuss where they go

from here. The missionaries say, "We go ahead of you on up through the country to the capital cities and we return to North East India, before going on in to Bangladesh."

Upon leaving for the bus stop, the missionaries are lavished with love gifts for their continued travels, especially being given bags of crystallized ginger root candies. They take a post-bus north on the Lateral Road at the onset of the monsoonal season.

During the first leg of their journey northward, the rain falls in spells, being heavy at times. They are stopped by the Dantak a few kilometers outside the nearest town. A mudslide is up ahead that is in the process of being cleared. A car accident also occurred at the head of the causeway of the mudslide. A break occurred in the rainfall and the missionaries disembark to go and see what was happening. They walk along the gravelly side of the road, on pass stopped freight trucks and cars, up to where the accident and the mudslide are being cleared.

They talk with a Dantak leader about what had happened. He reports that a man and his wife

had died in the accident because they are unable to clear the mudslide in time for the couple to be transported to the hospital in the next town. They are allowed to approach the accident. As they see before them, a car is turned on its head and a truck having broadsided it. They look under the cab of the car, which is upside down, and the bodies of the man and his wife are slumped upside down in their seats, dead.

The rescuers, including the surviving truck driver, are in the process of carefully removing the bodies from the car. They are then laying the bodies on gurneys, and awaiting the clearing for the ambulance to come and take them to the corner of the nearby hospital. The missionaries are allowed to pray over the bodies, thinking they are Buddhist ministers. They lay hands on the heads of the bodies and pray, being filled with the Holy Ghost, they call upon the name of the Lord to raise these bodies to life. Suddenly, the Spirit of God flows from them in to these lifeless corpses. And just as suddenly, the couple's eyes open and they awake to newness of life in them! The rescuers,

the Dantak workers, and the witnesses roundabout the accident are amazed and awed as this once dead man and woman are brought to life again. The couple stands to their feet before them. And they look about them in wonder!

The couple is disheveled and weary but their wounds are healed! They are most grateful to be alive again! The missionaries introduce themselves to the couple, who likewise introduce themselves as Chencho Mon and Lhaden Chime. The missionaries invite them to go with them on their post bus. They walk with the missionaries, as the people stand in wonder after such a miracle. They sit in the back of the post bus with them and talk with one another to get better acquainted. They take the time, while the mudslide is finished being cleared, to teach them on the Gospel and how the Lord Jesus Christ heals and healed them even to this day. They likewise believe on Jesus Christ for the salvation of their souls. As they were once dead, but having been raised from almost being cast into the pit. They say they were Buddhists before and died Buddhists! And how the wrath

of God was against them, but the hand of the Lord brought them back and beckoned them to life, snatching them from the darkness and the fire, the dark black fire! The Spirit fills them all to overflowing. They praise the Lord, singing psalms unto the Lord all the way into the town, for a stopover at the local canteen.

Gueda is a growing and budding town centered around the hydroelectric plant. They go into the canteen out of the rain for brunch. Over a dish of zow shungo and black tea, the couple is thankful and grateful for being alive. They tell their missionary brothers and sisters that they are from Thimphu and have their home there. They have been married less than a year.

When the rain lifts, they go and board the post bus for the next leg of their journey. While en route, the rain returns. They make a stopover in Chhukha, a town situated on the banks of the Wangchu River. They stop at a café from the road with a small hotel nearby. They are tired from the trip and rent three rooms for them to bed down for the rainy night ahead. They have their supper together in the café, shower in the wash house, and go to sleep early.



Early in the morning, before the sun is up through the clouds, they awake and gather together in Peter and Ruth's room, where they pray and go over what they plan to do in Thimphu. The couple was on a mini vacation in Phuntsholing. They were on their way home when the accident occurred. Chencho Mon is the director of maintenance for the Changlimithang Stadium, while his wife, Lhaden Chime is the secretary for the Stadium, which is where the couple had met.

As they chat, a knock comes at the door, the driver of the post bus informs them that he must maintain his schedule. He asks whether they are going or staying? They agree to stay. So, he leaves straightaway to go. The missionaries take their time during the dawn to teach their discipleship couple the Gospel, out of John and Romans. While there is a break in the rain, during the morning, they dress in their respective rooms and regather to explore the town.

The sun peaks through the clouds, as they walk across town, where there are people out and about in the streets. They engage and entreat

many along the way, a small group here, a few people there, sharing with them the Gospel in tongues of Sharchopkha, Ngaloop, Dzongkha, and Lhotshamkha. These people, some are Buddhists, some are of no particular religion, and even some are of no religion. Among them are those who believe on Christ Jesus for the salvation of their souls. And they, who believe, pray with the missionaries to call upon the name of the Lord to be saved.

Over the course of the day, they gather to themselves some thousand new converts and the Holy Ghost pours out upon them all. Near the end of town toward the banks of the river, they preach to them on baptism. They then invite these new converts to go and be baptized in the river. They praise and give thanks in the Spirit unto Lord! They are then ready to go down along the gravelly and muddy banks out in to the water. There, they are baptized by the missionaries and their discipleship couple. When they come up out of the water, they continue to praise the Lord. When they are all baptized and are upon the banks of the river, dripping wet, it is late in the afternoon and it

begins to rain again. However, they still praise the Lord in one accord, as the Spirit raises them up in song. They slowly disperse, as the rain continues to fall. The missionaries and their discipleship couple, still raptured in the Spirit, also leave for their rooms, praising and singing unto the Lord.

When they return, they wash up in the basin house below the café, and change into dry clothes. When they regather, they have supper in the café, then regather for prayer and jubilation, before going to sleep for the night in their respective rooms. It rains throughout the night, and in the morning, the rain lifts in they ready themselves to leave on the next post bus north to the capital city. This time the rain has lifted for the day for them to make a complete route through the winding slips of the road on the way to the capital city by early afternoon.

They take a spur off the main road and on to a bypass in to the capital. They go to the Bhutan Postal Corporation, where the couple points out the Clock Tower Square and the Stadium. They are then dropped off at the Postal Corp. depot. From there, they take a taxi north to the

couple's home in Jungshira from the bypass. Jungshira is a little northern town of individual flats, with a Buddhist shrine atop a hill that oversees the town in a small valley, surrounded by forested foothills.

They walk to their cottage among a small group of cottages of whittle and daub situated in a corner opposite the shrine to their south. They are welcomed in to their whittle and daub home. Just as they are settling in, outside it clouds up, and rains throughout the afternoon and in to the evening. The couple takes time to reflect on the ordeal they had encountered with the accident. And the missionaries impart to them blessed assurance of their salvation in Christ Jesus. They give to them a Bhutanese Bible for them to study night after night. So, the missionaries teach them about repentance from dead works and warn them against the mixed gospel.

The couple is nearing the end of their vacation time. As the weekend approaches, they must return to their jobs Monday morning. They discuss with the missionaries what they do at the Stadium, how Lhaden organizes and

arranges events, as an events coordinator, and how Chencho oversees maintenance of the Stadium. So, the missionaries suggest that they should have a Sunday service and concert there at some point, during their time there. The couple is rather reticent but considers their request favorably.

When the couple returns to their jobs Monday morning, the missionaries also go to work. They spend the next couple of weeks, going throughout the valley of the capital dzongkhag. They preach and spread the Gospel in tongues of Sharchopkha, Dzongkha, Lhotshamkha and Groma to numerous neighbors and dwellers of the capital valley. While going from home to home, throughout various city districts, many of their neighbors would invite the missionaries in to their homes, who believe on Jesus Christ. They would also pray with the missionaries to call upon the name of Lord to be saved and are born again. They share many a meal with their neighbors of red rice, zow shungo, emu dalshi, jusha manu, along with butter and black teas. They would make use of their baths and hearths to warm themselves. In the middle of the day,

when it was often mild or cool, they would baptize their new converts down in the local Raidak River. They did all these ministries right under the nose of the chief abbot, who began to hear word of Chinese missionaries, having come from the southern Chukha border. So, when the missionaries return to their home cottage in Jungshira, they again minister to their brother and sister in Christ.

They pray over the couple and help prepare them for ordination, as house church leaders. They take a Saturday out with them, when the weather is clear and mild, and they go throughout Jungshira, starting among the cottages. They go from home to home and they share the Gospel with their neighbors. They invite them to their church plant at the couple's home Sunday mornings and Wednesday evenings, for church services and Bible studies. They win a few souls to the Lord and get a few positive replies to their invites. They do this weekend and weekend out, for several weeks. They gather to their home church over a dozen new converts, who attend with their families and friends.

Then when Lhaden is three months pregnant, the missionaries are moved to ordain the couple, blessing them with the laying on of hands of Chencho as bishop, apostle, and teacher of their church plant, and his wife, as evangelist and teacher of the women and children disciples. Peter and Philip teach Chencho on how to look for and eventually ordain a deacon and his wife for his church. Upon ordination of the pastoral couple, they have communion with their church brothers and sisters. One Sunday evening, the pastoral couple and the missionaries plan and arrange, as well as organize for an evangelistic crusade inside the Stadium for a Sunday morning service and concert. They design a printable handbill with all the pertinent information on it as a public invitation for the city.

During a break in the rain, which lasted a week, and during the course of that week, the pastoral couple does the setting up of the Stadium for the event with help from their church congregation. On Monday morning of that week, they print off a number of the handbills. The missionaries along with a few of the

congregants go throughout the districts of the city and post them. They go from storefronts to bazaars, and markets, posting the bills in the squares and handing them out to those they share with the Gospel. On Saturday morning of that week, missionaries and some of the church congregants go to the central market and do the same evangelistic outreach there, before going on over to the Stadium for a rehearsal. They practice psalms and hymns with a few of the band players the pastoral couple has volunteered from their congregants. They play the lingm flute, the dramnyen lute, the chiwang fiddle, and yangchen hammered dulcimer, being accompanied by Philip on electric acoustic guitar, and Esther on her tambourine.

Soon enough, the chief abbot heard that these Chinese missionaries had made their way up to the capital city and alerts the chief of police. So, when the missionaries launch their evangelistic crusade inside the Changlimithang Stadium on Sunday morning, when it was supposed to be closed, he was greatly alarmed. The morning of, he and the chief of police are handed copies of the handbills, which give



them the information they have sought after, and so they prepare to go and investigate.

The missionaries manage to gather together over a thousand new converts to convene inside the Stadium for a time of worship and praise unto the Lord Jesus Christ. At the height of the service with the singing and praising going on, the chief abbot along with the chief of police show up with a squad of Royal Bhutan Police. They enter the Stadium and take to the platform that had been set up for the missionaries to use. They arrest the missionaries and take over the sound system, the microphones, and amplifiers, as well as the speakers, and order the people to disperse and go home! The people there are shocked and scared! Many of them slowly but surely begin to disperse, as the missionaries are led away from the platform. They escort them through the crowds, exiting the stadium.

The chief abbot has them taken to the Clock Tower Square in the midst of the city. Some of the people follow and gather out in front of the court, where the chief abbot gathers together his counsel of monks. Some one hundred of them gather around him, as he addresses them,

"These Chinese missionaries, Christian I presume, have caused a great commotion in our Buddhist city! They must be sent away from here! Make an example of them, before those they have corrupted!"

Upon hearing him, a few of his monks gather together strands of thistles and briars. They weave them together into crowns that they thrust down upon the brows of the missionaries. The stickers of which puncture their skin, where blood streams down their faces. The monks then take robes of purple, scarlet, and blue and wrap them in them. They then present the missionaries before the crowds they have gathered.

"These ne'er-do-wells!" the abbot announces before the people. "Take a good look at them for they have corrupted you with their God! They have made a mockery of you! See them no more!" The monks then hand the missionaries over to the RBP officers, who promptly escort them through the crowds, parading them as shameful intruders.

They take them down to the road, leading out of the city toward the Pass. From there, they

push them to the ground, so as to make clear to them to leave and not return. They slowly stir to their feet, disheveled in the robes and crowns of thistles on their heads. They are reminded, as the police officers mock them, before a crowd of people there, gawking at them, of how Christ was mocked in a scarlet robe with a crown of thorns thrust down on His head. They now share in His shame! And they walk wearily down the road a ways from the officers, the crowd, and the city, stumbling toward the Pass.

About a kilometer or so from the city, they sit near the park, where they pull the thistle crowns from their heads and take off the robes, throwing them to the ground. They pray together, as they weep in humiliation. But soon, they regain their composure. They look and there before them are four men and with them, four mules, standing at the side of the main road. They beckon to them to come with them. So, the missionaries stagger over to them. Each one is helped over the saddle of each of the mules. They rest, as they are taken up the spur through the pass on to Punckha in the valley.

During the mule ride, the missionaries rest and fall asleep. When they awake, they are on the outskirts of the village of Ritsha, surrounded by rammed earthen cottages with yards and gardens. Below them are red rice paddies, crisscrossing along the river basin. It is early morning just before dawn, when they slowly stir and climb down off the backs of the mules. The four men, who took them there, were nowhere to be found. So, they take the meals with them down to the banks of the river, where the mules graze and drink from the river.

They gather their belongings to themselves from off the mules and make sort of a makeshift camp near the river, beneath wild orange trees and papaya plants. They take some ripe oranges along with a few papayas and have breakfast. They take turns washing up in the river and put on a fresh change of clothes. They spend the morning, washing their soiled clothes, and hanging them up under the trees on old unused laundry lines to dry.

With the sun coming up between the parting clouds, three ladies from the neighboring homes come to the banks, with their laundry, to

greet visitors. They introduce themselves as Deki Wangchuk, Yangki Dema, and Kiba Lhamo. While they go about doing their laundry, the two missionary wives help them with their loads of laundry, fetching buckets of water for their laundry by the banks of the river. The missionary men sit with their makeshift bamboo poles. With unused laundry twain, they attach wired hooks they made with worms they dug up at the banks. They cast their lines in to the water for a morning catch. While the men fish, the ladies share the Gospel with the women by the banks of the river. They listen intently to the women preachers, and they believe the Gospel.

When they take a break from washing their clothes to rinse, they pray with the ladies to call upon the name of Lord for the salvation of their souls. As they finish with hanging up their clothes to dry, the ladies share with them about baptism. They again listen and obey the word of the Lord. They go with the ladies out into the water and they baptize the three newly born again women into the water. By that time, Peter and Philip have caught a nice mess of fish from

the river. They catch enough to fill a small laundry basket. So, the three newly born again women go to their homes to change in to dry clothes. They also get their families to come and join their new friends for breakfast at the river. The missionary women go and dress in dry clothes behind the shade of the willow trees. Their mules go and rest beneath the willows to sleep from the all-night ride.

When the women return, they bring with them their husbands and children, who come bearing vessels of cooked red and white rice as well as pots of butter tea. The missionary men are busy, having cleaned the fish and building a campfire to roast the fishes over the amber flames. When they are ready to eat, they set on picnic blankets spread out, overlooking the banks of the river, Peter leads them in prayer and praise with them over their meal in Jesus' name. The women pray with them, their husbands, and children are receptive to the word of the Lord.

During their breakfast, their missionary men share with the husbands and children, the Gospel, and they listen and believe the word of

the Lord. They also pray with the missionaries to call upon the name of the Lord to be saved. As they finish with their breakfast, they share with them on baptism. And like their wives and moms, they also listen and believe the word of the Lord. So, they go with the missionary men down in to the waters of the river. While the women cleanup their breakfast mess, the missionary men baptize the newly born again men and their children in the water.

When they come up out of the water, and back on to the banks of the river, Peter announces to them all, "It is good we have ministered to you and your laundry is done, for," as he looks up at the cloudy skies, "it will rain days for now." The families invite them to their homes, as they pack up to leave the campsite. The missionaries take a whistle, and call for their mules to follow, as they stir, getting to their hooves, and follow after them up to the cottages. They corral the mules into a stable with dried rice grass for them to lay upon and a water trough for them to drink.

Indeed, over the next several days, it rains and rains with very few breaks in the rainfall.

During this time, they teach and disciple their new converts and present to each head of the household, a Bhutanese Bible for them to read and study with their families. When there comes a sustained break in the rain, the missionaries and their new disciples go down along the farm road. They preach and share the Gospel to their neighbors, who are walking along the road, whether on tractors, wagons, or on foot, leading bullocks with plows. They lead a few of the farmers along the way to the Lord, as well as show their disciples how to preach the Gospel and win souls to Christ.

They stay on with their disciple families for a few weeks, during the rains. During this time, they ordain the oldest head of the household as bishop and the other two heads as deacons of the church plant. When time comes for the missionaries to leave, the rain has lifted for a time, and the families give them love gifts for their continued travels. They aim to go southward to the Indian border with gifts of red rice, dried beef, dried vegetables, dried chili peppers, lentils, and changes of clothes, bags of tea, as well as tents and sleeping bags for them



to camp. So, they pack up their belongings. Before they leave, they pray with the families for blessings over their ministry there. So, the missionaries get on their mules, as the pastoral families see them off. They head down the farm road and toward the main road.

The missionaries ride on their mules along the side of the road, going southward through the Dochula Pass, heading past numerous stupas as well as a botanical park. They wind down along the road with cars passing them to and fro, as they make their way to the town of the great dzong. There, they rest their mules at the communal trough and stable. This is a town of Buddhist monks with a grand monastery nearby. They briefly camp beneath the bridge of the Sankosh River for a time to fish and have a brunch. When they continue with their journey south, they wind down around the town, with the dzong sticking up on a mountainside. It overlooks them, as they go down through the pass. They go on past the monastery southward into the marshland valley.

From there, they camp between the rivers of the road, heading south to the border. With the mountains off to their east, they encounter the occasional nomadic shepherd or yak herder and share with them the Gospel. As they continue on through small villages here and there, they encounter villagers here and there. Some of them are of the local Bon religion, and they share with them the Gospel as well. Some listen, while others do not, and they are welcomed here and there and are shunned elsewhere. They endure bouts of rain, while camping in their tents and resting in their sleeping bags in them.

So, they continue on their mules down and pass fields of potatoes, rhododendrons, and across grassy knolls. They see barking deer up in the blue pines, cattle and horses grazing in the pastures, and patches of small bamboo, surrounding the marshes. After several days of traveling on their mules and camping along the riverbanks, they come to the border town of Sarpang, overlooking the Indian border into Assam. There, they camp on the outskirts of the town, for it is nightfall. As they camp in the

shade of the trees by the banks of the river, they hear the voices of dark spirits in the woods. They have heard such voices elsewhere during their camps throughout Bhutan. They see dark shadows streaking between the trees, but they do not dare come near their camp, for the Spirit of the Lord is with them, and angels with flaming swords are posted roundabout their camp site. These dark shadows come to spy on the whereabouts of these missionaries but they do not dare attack.

By morning, they awake and do a usual bout of fishing and washing their clothes in the nearby river. By later in the morning, they pack up and proceed on their mules. They go through the town, winding down to the pass on toward the Indo-Bhutan Gate. Curious children of the town, some two dozen or so, come out from recess. They come around the missionaries on their mules and visit with them. So, the missionaries stop just out in front of their school and share the Gospel with the children. Many of them listen and many of them believe the word of God. The missionaries then climb down off their mules and bless the children by

praying and laying their hands upon the children's foreheads. These young ones receive the indwelling of the Holy Ghost because they believe. These children return to their school, praising and singing songs unto the Lord.

The missionaries continue on, seeing that there are no adults out and about, as were the children. So, they go down to the border gate, where the Bhutanese guards wave them through. But, the Indian border guards stop them and check their passports. They see they have Indian visas stamped in them and allow them entry into India. So, they continue onward atop their mules, going from the border highway on to the road south. They go through western Assam, and on toward the North Bengal region.

They make camping brakes from the rains beneath sal and teak trees on forested hillsides in their tents and sleeping bags. They then continue westward along the roadways of the highway to Gossaigaon. Again, they take more camping breaks along the way to get out of the rains. When they reach the outskirts of the town, the rain breaks for them to enter. Early

Sunday morning, as the sun rises through the clouds, the Spirit moves them to release their mules into the wilderness nearby and go on foot in to the town.

So, they are led to the railway station, where they preach the Gospel from the four corners of the station in tongues of Assamese, Bengali, Hindi, and Nepali. They attract a good deal of station patrons. Among them are a few local officials, who listen and believe the Gospel. They pray with each of the missionaries from their respective corners to call upon the name of Lord, as they pray, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Those, who believe, go with the missionaries, as the Spirit leads them to a local Bible church nearby, which doors are open and who are in the middle of their service. They sit quietly on the rear benches. The pastor notices these new arrivals, seeing they sit and also stand in the open doorway because they are many. The pastor, being filled with the Spirit says, "To the one who brought these. Come forth! Share with

us a message from the word of God?" Then Peter, being moved by the Spirit, comes forward down the aisle, as the pastor gives him the pulpit whereupon the Bible is opened. Peter turns to Revelation and reads, "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." The attention of the congregation is arrested by this passage, as Peter continues, "When the man of sin stirs the world up in which he reigns terror, the Lord will stir up your spirits to flee in to the wilderness to a place of refuge. This will be your open door that he will provide for you to escape the tribulation that will befall your land! And so the winds of war resound in your streets and on your borders. As we discern, a war between religions and nations will erupt within and without your lands. But, you have not denied the name of the Lord before your neighbors and you have kept the word of God. So, you will be preserved through these coming troubles and even the tribulation to come. Praise the Lord! Amen!" He closes the Bible and returns to his seat, while the believers new

and old alike. They praise and sing unto Lord for the prophecy given to them.

When the service is over, they are invited by the pastor and his family to have a fellowship supper with them in the church hall. They have a buffet of a large platter of sautéed rice in mustard oil and onions, dishes of mutton and chicken with ginger and curry leaves along with spices of cumin, turmeric, and fenugreek, a platter of boras, and hot pots of black and spiced tea.

Over the course of this meal, the missionaries are introduced by the pastor to his family, Neerab, his wife, Tamarai, and their children, Nibir and Nabadip, their sons, and Salmi and Satha, their daughters. They make their acquaintance and talk with them about their mission over their meal. The family invites them to their home nearby. So, they are obliged. They go with them after the fellowship supper had ended in the late afternoon.

They sit in the family room of the home, as the rain begins to fall again outside. The pastor, especially his sons, one of age and the other near of age, are intrigued by their mission of

planting churches. They invite them to stay the night with them, and have the mother and her daughters make ready the guestroom for them.

For the next 30 some days, the missionaries stay on with the pastoral family. During their time, there are many days and nights of rain, but there are a day or so without rain. During one such break of rain, the pastoral family and the missionaries have a picnic with their new converts at a nearby forested park. There, the pastor, his sons, and the missionaries baptize the new converts down in the water of the small Madati River.

Once they are all gather at the banks of the river, beneath the shade of weeping willows and sal trees, they build a large campfire, where they warm themselves and sit around the fire to dry off. Some brought a change of clothes and did so in their respective tents. They brought potluck and the eight of them share that with one another. As the missionaries and their disciples sit by the fire to let the flames warm them and dry them off, Peter teaches them on the free gift of grace by faith in Christ Jesus in Hindi:



"Salvation is a free gift of grace by faith. We are saved by grace through faith in Christ Jesus, 'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.' As Paul said, 'But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.' And as Paul said, 'For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.' What are we saved for? 'For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.' Notice we are saved not by good works but for good works, which will be elaborated on in faith toward God.' Amen and amen!"

The pastor's sons help interpret his sermon in Assamese and Bengali. They enjoy an evening of fellowship together, having potluck and a sing-along. Those, playing instruments, accompany the missionaries, singing psalms, hymns, and spiritual songs.

When the time comes for the missionaries to leave, both of the pastor's sons express their wishes to accompany the missionaries and oversee their departure toward Bangladesh. The oldest of age and the other, who became of age during the past month, the pastor, relinquishes them to go.

## **The North Bengal Pass**

When the rain lifts for a time is when they have prepared to leave. On the morning of that day, the pastoral family sees them off at the train station, giving them love gifts and fare for travels further westward and south from there.

They take the morning flyer aboard a passenger car of a mail train, heading into the main district junction of Alipurduar. When they disembark from the train, they show their disciples how to open air preach the Gospel to those milling and waiting about in the station and on the platform. They preach and share the Gospel to them in tongues of Bengali, Hindi, Assamese, and Nepali from the four corners of the station. They attract a sizable crowd of listeners, most of whom believe the Gospel because of the spiritual draw of the Holy Ghost.

They pray with them to call upon the name of the Lord for the salvation of their souls. They likewise preach on baptism to these newly born-again believers. And they have them go with them down to the east banks of the Kaljani

River, where the missionaries and their disciples baptize some three dozen new converts in the waters of the river.

Among them are an older couple, who were of no particular religion, and their two daughters, Raaga and Sanchiti, who are both of age. Also among them are a group of adolescents, mostly boys, who were Hindus before becoming born again Christians. They congregate among the missionaries and their disciples, as the others depart for their homes or destinations.

As the rain begins to fall as a mist, the couple and their daughters invite them to their home. It is a two-story among a complex of two-story homes that is near the mission, and on the outskirts of the parade grounds, across from them. The first thing they do is take turns at the bathroom to dry off and change into dry clothes. The ladies of the house then prepare lunch for them, as the rain outside begins to pour. When they regather, they congregate in the family room of the home, where Peter praise blessings over their meal. They then partake of the food.

Alipurduar, they soon discover, is a small town and major railroad hub for the region. They also learn thus that it has in recent years become a militarized zone for the Indian military. As they spend the dry days with the brakes in the rain, they share the Gospel and win souls throughout the town. Military police are just about everywhere but seem to focus on military activities than any civilian policing. Even the new railroad station is a militarize junction and is off-limits to the public. So, the missionaries and their disciples feel free to go about proselytizing their neighbors.

The missionaries disciple their disciples, who in turn disciple their new disciples, and who are being added to their fellowship on an almost daily basis. Pretty soon, they attract sizable crowds to their Bible studies and Sunday morning services. On one such Sunday, when the rain has lifted, they have their services on the parade grounds (which are unoccupied during the rainy season). Often times with the breaks in the rain and a dry spell once and awhile, the missionaries and their disciples hold impromptu praise and worship concerts at

the parade grounds. There, they attract so many new converts that they have either won to Lord and/or discipling at the newly founded church in Alipurduar.

Their two disciples and the two daughters use their musical talents play instruments with Philip and Esther along with Ruth leading a choir to sing praises unto Lord. Peter and Philip then take the occasion to teach lessons on the days of prophecies.

Peter begins discussing Daniel 2 and the Great Image, "When the Lord gave Daniel the interpretation of Nebuchadnezzar's dream, we understand that the different elements that made up the great image are as follows: the head of Gold being Babylonian; the chest and arms of Silver being Medo-Persian; the abdomen and thighs of Brass being Greco-Roman; the legs of Iron being Holy Roman Empire and the Islamic Caliphate; and the feet and toes of Iron and Clay are the Beast of 10 Horns and the Beast of 2 Horns. Amen and amen!"

Philip then discusses Daniel 7 and the Four Great Beasts, "Later, the Lord would reveal to

Daniel in a vision of the four great beasts. These correspond with the great image of Nebuchadnezzar's dream, and are as follows: the Lion is Babylon; the Bear is Medo-Persia, the three ribs in his mouth are Lydia, or Turkey, Babylon, and Egypt; the Leopard is Greco-Roman, and the four heads are Syria, Egypt, Latin Roman, and Byzantine Roman; and the Fourth Beast is as John said in Revelation, 'And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition', they are the Charlemagne Empire and the Islamic Caliphate, and they will become the Revived Holy Roman Empire and the Revived Islamic Caliphate. Amen and amen!"

Peter and Philip then interpret the dream and vision for them, "Here is the spiritual ideas behind these prophecies for the end times. Babylon is Jerusalem; Medo-Persia is Syria-Iran, along with Kurd-Iraq, Sunni-Iraq, Shia-Iraq; the Charlemagne Empire are the First Reich, the Holy Roman Empire, the Second Reich, the Kaiser Empire, the Third Reich, the Nazi Empire, and the Fourth Reich, the Beast

with 2 Horns, and the Mohammadan Caliphate are the Rashidun (Fatimid) Caliphate, the Umayyad (Córdoba) Caliphate, the Abbasid (Almohad) Caliphate, and the Ottoman (Sokoto) Caliphate, of which the revival thereof is the Beast with 10 Horns. These beasts, the Fourth Reich, or Revived Holy Roman Empire will bright forth the False Prophet, Isa, and the Revived Islamic Caliphate will bring forth the Little Horn, or Mahdi, the 12th Imam. And finally the Cut Stone is the Millennial Kingdom of Christ. Amen and amen!"

During the course of their time there, the two sons and two daughters become romantic with one another, Nibir and Raaga, as well as Nabadip and Sanchiti, as love couples. Peter and Philip teach the two young men on how to become deacons and all the while teaching Abanish, the daughters' dad to become a bishop of the church plant. Before the missionaries are to leave for their trip south to a city before they go on toward Bangladesh, Peter marries the two couples, as the Spirit leads them, before the family of the two daughters and the family of



the two sons, who were summoned to be a part of weddings. The weddings were held at the home of Abanish and the reception was held at the concert grounds, where they had a clear dry day for a picnic and a dance. They have an afternoon of song and jubilation on a cloudy day. Once the couples had their honeymoons up at a hotel in Gossaigaon, they return, and are ready to go with the missionaries on their journey south before the border zone with Bangladesh.

They take the train south to Kochbihar, a government city, and once a great tourist attraction in the region. The newlywed daughter's take their husbands and missionary friends to visit their uncle and his family there. He is a Christian man and president of a local Tata franchise. Their uncle and his young son are there at the station to pick them up, so they spot him on the platform with his son. They meet up with him and introduce themselves to one another, Ajatasmatri, the uncle, and Akhilbandu, his young son. The uncle takes notice of the instruments and asks the missionaries, "Do you play too?" Peter pipes

up, "Philip plays guitar," as he looks over at Philip, who holds up his case with his guitar and it, "And Esther, his wife, she plays a mean tambourine." He looks over his shoulder at her, as she grins, and holds up her tambourine with a jingle, jangle.

The uncle smiles and says, "I play too!" so, he takes them out to his SUV, which is parked in the station lot. For it is his day off, so he takes them to where he and his family live in the city, down to where there are car dealerships that live along the avenue. They arrive at a palatial home in a village community on the east side of the city. He pulls in to his compound him parks up in front of the home. He welcomes them and as his wife and their two young daughters are there to greet them.

They have a brunch waiting for them, as they adjourn to the dining room to have a meal together. As they eat together, the rain begins to fall outside. "Ah! The height of rainy season," Ajatasmтру quips. "We go to my music room and we play the rain away!" He laughs, as they finish with their meal. They then go with him and his young son down a

corridor from the dining room to where he opens sliding doors to a spacious room with speakers, amplifiers, a piano, and other instruments on stands and in cases. At the other end of the room are sliding glass doors, where they can see out and look at the rain falling.

Ajatasmatru holds up his five string banjo that he is most proud of and quips, "I like old American instruments to play like this banjo I've learned to play." He takes it up and starts playfully plucking it. He motions for them to go and get their instruments to join him. When they return with their instruments, he says, while still playfully plucking, "I listen to old country gospel music from America. Are you familiar with any of the kind of music?" Peter ponders a little and says, "A few of our brothers from back home are familiar with such music. So, we know a little." So, the uncle teaches them a few such gospel songs, such as "The Glory Land Way," "O Come Angel Band," and "When the Roll is Called up Yonder." They spend the day, learning from each other new and different hymns and gospel songs. They play a variety of instruments, such

as the bansuri flute, chikara, dotara, sitar, surbahar, tabla drums, and a harmonium, to name a few, all in an effort to develop a gospel band.

When Ajatasmatru must return to work, and when the rain breaks. The missionaries and their disciples go into different parts of the city, preaching the Gospel from storefronts, bazaars, and street corners in tongues of Bengali, Assamese, Rajbangsi, and Hindi. They win souls to the Lord, from among the Hindus, Muslims, Sikhs, Buddhists, those of no particular religion, and even those of other religions. They invite them to the compound, where they have Bible studies and church worship services. They also preach to them on baptism. So, when the rains lift and a break is in the clouds, they picnic with their new converts on the sandy banks of the silty and pebble-filled Torsa River. There, the missionaries and their disciples baptize their new converts in the still eddies of the yet turbulent waters from the monsoonal rains.

Also during this time, when Ajatasmatru is off from work, he continues to have the

missionaries and their disciples play with him, he on his banjo, and with other instruments in his music room. They get so good at their rehearsals that they form a gospel band in preparation for the upcoming big fair, happening early next month. Through the uncle, they petition and win a booth at the fair. The booth gives the family, the missionaries, and their disciples the opportunity to make sweets for sale and play gospel music for passing fairgoers. They wrap the sweets in paper wrappers with Gospel verses printed on them.

As the rains subside and the weather turns cooler, the fair season arrives in the city. The family, the missionaries, and their disciples prepare their booth on the first day of the fair, when the uncle has his day off. So, they make ready their booth, having supplies of their sweets out in a glass showcase for sale. They also have their band set up to play gospel music for the fairgoers. They play bansuri flute, fiddle, lute, sitar, harmonium, tabla drums, guitar, and tambourine, as well as singing a string of gospel songs and hymns.

All during the fair season and, during the hours of opening, they are there selling their Gospel wrapped sweets and singing hymns and gospel songs in Bengali and Rajbangsi. Although the fair is a predominantly Hindu and Muslim festival, the preaching of the Gospel through songs and sweets has its impact on the fair goers, as numerous souls are won to Christ by believing the Gospel message and believing on Jesus Christ to be saved. Although few come forward to the booths to profess their faith in Christ, several of them do come to the next Bible studies and church services at the family's compound, as the invitation is advertised all over the booth.

When the fair season had ended, October is coming to a close. The missionaries are ready to leave for their next mission field. So, on the last Monday morning of the month, the missionaries along with their pastoral couples, they pack up their belongings. They go with some love gifts, all they can carry, and they go to the bus station in the city to take a bus southward to the international border. They arrive in Dinbata, a town on the periphery of

the militarize zone of the Indian military, which means the town is rife with military personnel and police in the town. They stop there and have a bite to eat, not allowed to go any further south from there.

Peter tells them over brunch, "Here is where you will win souls!" He says this to them, so as to alert the pastoral couples to where they should preach the Gospel on their way back.

So, they take the next bus west from there, across the Singimari River, and down towards the militarize zone. They stop off at a village on the periphery of a beach landing, aimed toward the border. They see across from there a circular razor-wired and cordoned-off area along the border, which is posted as a minefield. So, they pass the time inside a local café before nightfall.

When dusk descends upon the horizon, they go down to the shore of the beach landing. There, they get on their knees and pray for one another. They lay hands on one another and pray upon one another blessings from the Lord and from the Spirit of God. The missionaries then quietly wade out in to the water of the

river. The pastoral couples watch from the shore, as the missionaries quietly swim out of sight down and around the riverbanks to the shore of Bangladesh.



## Down in Bangladesh

The missionaries, having forded the river at a low point, and swimming with the swift but stable current below the other side, they swim ashore and enter discretely in to Bangladesh. They walk a few kilometers south in the marsh, before making camp for the night. Just as the sun is breaking the dawn, they break camp and continue southwestward across the marsh, having bypassed Bangladeshi military patrols. They walk always across the Panchagarth, the five forts region, among vast fertile plains, paddies, and grasslands. They walk along dirt paths and come to a hillside, overlooking a vast valley and plain.

They camp beneath a canopy of Injun mango trees. In the shade of them, they set up their tents and roll out their sleeping bags in them. They hang up their wet clothes and change in to dry ones. As they sit and look out across, they see the Tista River in the distance. Even further in the distance, they see the outskirts of Rangpur.

They eat a meager breakfast of a few snack foods, some mangoes from the trees, and some water from their canteens. They pray over the city that they see in the distance, for her inhabitants, and for their souls to be won to Christ. They also see below them at a distance, a highway that cuts across the valley and leads into the city. They notice that as they study the highway that only a few buses and cars travel across it. But mostly there are a lot of military vehicles coming and going along it, most are jeeps and armored personnel vehicles. They pay some mind to this, thinking the city is a military zone.

They see below them out in the field, a group of farmers, planting and cultivating rice among the irrigation ditches and pathways. After a while, they gather up their things and they go down to where these farmers are working. There is a man with three women among him. They go up to them, as they stand to greet them, Peter addresses them in Rangpuri, "Hello, we come here to visit." He then introduces himself and his companions. Peter, of course, shares with him and his companions

the Gospel. The man promptly says he is a Christian. So, they invite the missionaries to their home in the nearby farming community adjacent to the city. The farmer's wife is among the women, and the other two are her sisters, and both are married to military men, who work in the city.

They have breakfast in their humble abode. The farmer tells them how the city is fortified by the military, which have an army base station. He goes on to tell them how there are jihadi radicals, which are mercenaries in the city. Moreover, he tells of how they are gearing up for a great war in the pleasant land well west of them. The missionaries express how they wish to enter the city and preach the Gospel to those inhabitants who have ears to hear. The farmer tells them of a discrete entrance into the city that the farmers used to bring rice into the city. He goes on to tell them how they could go with him tomorrow morning into the city. They agree with him and pray over their plan together. So, they stay the day, taking from their table, and showering in their wash house.

Early the next day, the farmer has them dress as fellow farmers for them to go with them into the city. The farmer has them board a trailer full of sacks of rice. He gets up on his tractor and pulls the trailer down a wide dirt path, leading to the agricultural entrance to the city. They pass numerous rice paddies, irrigation ditches, and dirt pathways down the main farming road, where they approach the north end of the city. There before them is a squad of sentries at the agricultural gate. The city has a high wall roundabout with cyclone and barbed wire fencing, which encloses around the expanse of the main district of the city proper.

They are allowed free entry, as the sentries recognize the farmer, bringing in his rice shipment. Once inside, they go down the farming road that leads to the south side of the city. Once the missionaries have helped the farmer unload his shipment at the storehouse, the missionaries go from there and see before them a great university. Once a public university, it has since been transformed into a military college and academy for recruits and officers in training. There is a memorial park

across from it, as the campus is enclosed behind iron rod fencing with double sided entrance gates that are manned by sentries.

So, they take to the park, walking among statues of historic Islamic leaders and fallen Bangladeshi war heroes. It is open to the public, so there are all sorts of people there from the surrounding districts. The missionaries stand atop a memorial fountain and address the people before them. So, they preach to them the Gospel in tongues of Rangpuri, Bengali, Santal, and Orao, as the Spirit gives them the utterance. The people, men, women, and children, as well as Muslim Rangpuris, Hindu Bengalis, Santals, and Oraos stop and listen to them speaking on salvation in Christ Jesus in their own native languages. And many began to believe and pray with the missionaries to call upon the name the Lord to be saved. However, some of the Muslims and Hindus in the crowd take off to alert the authorities to the preaching of these missionaries.

While they are preaching on baptism to these newly born-again converts, they can see from

afar to the entrance of the park, the farmer, being held by soldiers and pointing to them. Accompanying him is a cadre of military police, who come marching into the park towards them. They quickly look about them for a way of escape but soon realize there are other cadres of military police descending all around them from different areas of the park. They are soon apprehended and taken down from atop the fountain. The crowd of nearly born-again converts quickly disperses; as the military police take the missionaries from the park.

They take the missionaries across the street onto the campus of the military college. From there, they take them to the courtyard of the Citadel, where the commandant stands with a few of his officers. Their passports are seized from them and presented to the commandant for inspection. He examines each of the passports and then looks at each of them. The farmer is brought before the commandant. Fearing for his life, he lies and says that he did not know they were foreigners and thought them to be fellow farmers, helping him to bring

in his daily load of rice. He has the farmer released and then addresses the missionaries, "So, you are Chinese nationals, who have snuck into our city and doubtlessly have snuck into our country. Why are you here?" Peter boldly proclaims, "To preach the Gospel of our Lord and Savior Jesus Christ to the people, sir!" The commandant is unimpressed and replies rather forcefully, "And you do so illegally!"

He motions for them to be taken to the midst of the rather large expanse of the courtyard. There are two pillars on opposite sides of one another with an expanse of at least ten meters. There between the expanses are two thick iron rods that run across the top and bottom of the pillars. They parallel one another with an expanse between them of three meters. A series of chains of wrist and ankle bracelets are grouped in pairs on the top and bottom of the rods. The ankles and wrists of the missionaries are locked to each corresponding pairs of bracelets and chains. Each group of wrist bracelets that they are attached to is raised up by pulleys so that

each one of them is tautly suspended between the rods.

The farmer, his wife, her sisters and some from the crowd of new converts are made to watch. Four lictors are called forward, each one armed with a 12-strap switch of raw leather hide. The backs of the shirts and blouses of the missionaries are ripped wide open by some of the guards, standing at attention. The commandant then he gives the order for the lictors to begin.

The initial blow of being flogged brings tears to the eyes of both Ruth and Esther and shouts of searing pain from all of them. Peter looks out before them and sees the faces of those assembled to watch. He sees the fear and terror in their eyes, as they watch. Even some of the women look away in shame, as blow after blow is being beaten into their bare backs. Peter, being filled with the Spirit, begins to sing an old familiar Christmas carol to get his companions to sing-along and take their minds off the scourging and onto bringing glory and honor to the Lord. Peter sings, "O Come All Ye Faithful!" In spite of the surging pain and



stripes being inflicted across their backs, the other missionaries sing-along with him. All of them there hear their singing, for they are singing in the Spirit in their native tongues, as they are preaching the Gospel.

After 50 blows, the lictors stop. They march out in front of the missionaries, who are dangling from the rack in pain and torment. The guards, who are standing by, rip the rest of the missionaries torn shirts and blouses from them, exposing their bare front sides. The commandant then gives the command for the lictors to resume. This time, they inflict blows across the fronts of the missionaries' bodies. So, the missionaries now sing a new song to the amazement and awe of those having to bear witness to this horrific scene. They sing, "I'll have a New Life." Amazingly and in spite of the searing pain and in four-part harmony, and although they struggle against the blows to sing, they sing nonetheless. However, the commandant is still unimpressed. Even after the lictors had finished inflicting the additional 50 blows, he stands there stone faced.

The fronts and backs of the missionaries are marred with bloody lash marks and stripes. They are taken down from the rack, where they fall across the ground in agony. Buckets of salt water are dumped on their bodies that sting but disinfect their wounds. They are given shirts to put on from their belongings. They stir enough to put their shirts on to cover their bodies from the stripes they received. They are promptly stood to their feet and made to stand before the commandant, where their passports and belongings are given back to them.

"Now," he reiterates. "We will escort you out of the city. You found your way into Bangladesh Now find your way out! Go back to China and stay there! If you pop up in another city in Bangladesh, you will get more of the same or even worse." Upon issuing his warning, they are taken from the Citadel with the crowd that had witnessed their scourging, following after them. Signs are hung around their necks, reading simply "Infidel" in Rangpuri, Bengali, Santal, and Orao.

As they are marched, being held up by the military police escorting them, they are

reminded of how Jesus was scourged in much the same manner, as they were beaten. They see between them, crowds of Muslims and Hindus, lining the streets, jeering and mocking at them as well. They go about a kilometer toward the southern gate of the city, where the missionaries are turned to the crowd. The signs are removed from them and they are then pushed outside the gate. They fall to the ground, as the gate is closed behind them.

They stagger for a moment, weak and sore from the severe beating they received. They manage to help one another go about another kilometer to some nearby mango trees, where they collapse beneath them in exhaustion. They rest wearily in the shade and look out toward the south of them. They see the river flowing out from the southern reaches of the city. It flows further down the valley and plain towards the region of Rajashahi.

In front of them, from where they lay beneath a canopy of Injun mangoes, is a whole growth of more Injun mangoes that seem to run the length of the river on one side and the highway (they came off of) on the other. When they began to

regain their strength, it is late in the afternoon. They reach around in front of them for some fresh mangoes that fell from the trees. They eat heartily of them and take sips of lukewarm water from their canteens that are nearly empty.

A little while later, they get to their feet and walk a little ways through the grove in the cool of the evening air. There in the midst before them is a freshwater spring that has just sprung, pooling cool fresh water a little pond thereabouts in a small clearing. They praise the Lord! They take their canteens fill them and drink heartily. They then fill them again. The water is so fresh and clean, as well as crystal clear. They take advantage of the spring. So, they wash and clean one another's wounds, and put on fresh clothes from their belongings. They again thank the Lord and decide to make camp there for the night.

They pitch a tent for them to share and build a campfire of some dead mango wood, lying about beneath some of the trees. Once they get the fire lit with flint and rubbing matches together, the men build a snare set to the one on one side and one on the opposite side of the

camp. Before nightfall, they check both traps and sure enough they catch two pheasants. They take them back to their wives, and they pull the feathers and clean them. They then put them on a spit and rotate them over the campfire to roast them.

As the men are roasting the birds, their wives prepare more mangoes for them to have their main dish. They also char a plank of mango wood to use as a serving plate, where they place the roasted birds on to cool. They pray thanksgiving over the meal and eat of the birds and mangoes. As they are eating, they talk of what is next? "Maybe we should go back to China," Philip suggests, missing his guitar to play. "Absurd," Peter insists. "That's not walking by faith; that's walking according to a heathen tin man!" But, Ruth protests, "I don't think we can take much more and make it to see our brothers and sisters on the other side?" Esther also quips doubtfully, "If they make it, let alone us?" Peter has enough and reiterates, "We knew what we were entering into when we started this missionary journey. We've read

Acts! We know Acts! We knew what we were in for, even our very lives."

They sit there in silence, watching the fire crackle and spit. Peter then says, "We entered this hostile country, having been mocked, bruised, and ridiculed for our testimony. We had now been beaten and have many stripes for the name of Christ! But by God's grace, we will make it out of this country victorious!" They then look to one another encouraged. So, they pray with one another before bedding down for the night. As they sleep, they hear the sound of a train, rolling along near the grove.

Early in the morning, just as the sun is coming up over the horizon, they get up and prepare to break camp. They pack up their belongings. They then scout out toward the end of the grove. As they approach the end of the grove, they look out from the trees. They see from afar, where the highway intersects the river at a great bridge. They see the railroad as well as the intersection there. They see near the bridge, a railroad station and depot with lots of people there for the morning commute.

Peter looks at his companions and says, "Ready to preach the Gospel to them?" They pray with him and being filled with the Spirit, they go forth boldly down across the delta plain toward the station. When they arrive, they stand atop a platform, one to each corner and begin to preach the Gospel in tongues of Bengali and its dialects. Lots of women and children there, even some of the men, Muslim, Hindu, and mostly those of either another religion or no particular religion, listen. The Spirit falls upon them there, who are listening. They believe on Christ Jesus for the salvation of their souls, and they pray with the missionaries to call upon the name of the Lord to be saved.

They then preach on baptism and invite them to come with them down along the banks of the river beneath the bridge to be baptized. Indeed, many of them go and are baptized by them, so many are being baptized that is clear in the late afternoon, by the time they finish. All the while, trainloads of passengers and freight go rolling by along the rails. There is a passenger train that has stopped at the station, when they finish. There are passengers, who are sitting

atop the loaded train. They invite the missionaries to come aboard with them for the next stop. So, as the missionaries come up out of the water, they take up of their belongings and climb aboard the top of the train, where there are passengers of men, women, and children, who sit atop the car then climbed to join them.

As the train picks up steam to roll out of the station, the missionaries introduce themselves and begin to preach the Gospel to them. The train then takes off and rolls down the tracks. These passengers listen intently to them, having witnessed them baptize the last of their new converts back at the station. They too believe on Christ Jesus and they pray with the missionaries to call upon the name of the Lord to be saved. The missionaries, having preached and baptized all day, take a rest atop the railcar. They look out over the vast delta plains with the great Jamuna River, paralleling them in the distance.

By twilight, they reach the lower Ganges Delta of the Bangel plain on the outskirts of the greater Dhaka area. They arrive in one of the



central districts near numerous lakes and parks of the city. They climb down off the railcar along with the other passengers that came with them. They begin to be overwhelmed by all sorts of passengers going to and fro, while they step onto the platform. They want to preach the Gospel, but the people are going hurriedly by, which makes it virtually impossible for them to preach. So, they carefully and steadily make their way through the bus terminal. They finally make it out on to the street corner, where they see destinations from the station.

They have enough script on them for something to eat. So, they spot a small sidewalk eatery across the street. They wade through the pedestrian traffic, crossing the street, and dodging oncoming motor vehicles. They make it across and enter the open-air nook. The owners are Dhakaiite brothers, who see these Chinese couples come in, and order tea, and a bite to eat. They notice they sit in a quiet corner of the place, secluded in the back of it, near the kitchen area. So, they go up to them and introduce themselves in Chinese, the older one is Ashan and the younger is Aabi.

They ask if they are Christians. The missionaries being a bit cautious, but since they speak Chinese, they answer, yes. The brothers reply that they are Christians as well. So, Philip asks him, "How do you know Chinese?" The brothers explain how before the country was welcoming of foreign workers, especially Chinese, and how they would meet a lot of Chinese Christians, and they learned Chinese from them. As their small order arrives, the brothers order more. So, Peter has to tell him that they do not have much script to which Ashan says, "No need. This is on us." So, they engage them in some conversation on the state of the country.

"You see, Bangladesh is an Islamic republic under Islamic military rule," Ashan explains. "We have an emir who rules from Dhaka, the whole country and his military officers, the commandants rule in the cities. He also has these beyliks, who rule over the military division sectors of the country as well." These revelations pique the interest of the missionaries. So, Philip asks, "Why is the country so militarized?" And Aabi replies,

"Because India is on the brink of civil war, especially in the major cities between the Muslims and Hindus. The Muslims want to rule all of India and take over from the militant Hindu regime! Bangladesh, of course, sides with the Injun Muslims, as does Pakistan, but Russia and China have pressured them and us to stay out of it. Still, the country prepares for war in case the Injun Hindus try to take back the Bangel plain and Ganges Delta." Ashan continues, "Pakistan and Bangladesh have formed a military alliance so that if civil war does break out, it does not interfere with them and us." He then adds, "Not to mention the great war looming over in the Middle East with Israel." This also peaks their interest even more. So, Peter inquires, "What great war with Israel?" Aabi then explains, "The Muslims of the Confederation want to seize Jerusalem from the Jews and Christians and make it a holy city for them."

This news astounds them, but then again they recall from their Bible studies on the in times, "And when ye shall see Jerusalem compassed with armies, then know that the desolation

thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of

trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

They finish with their curried mutton, naan, Jasmine rice and ginger tea. They have a spare flat above the café, where the missionaries are to stay for the night, and are welcome to use it as a base for doing their missions throughout the city. They take their turns in the privy, for showering and putting on night clothes to sleep in their sleeping bags. Their wives take the bed, while their husbands sleep in their sleeping bags on the floor.

In the morning, they take the day to wash what clothes they have left from their travels. They again eat with the brothers in the café and sleep again in the flat above. However, the next day, they take up their sleeping bags, and take some of their clothes in satchel bags, and begin to explore parts of the city. They begin to notice a lot of parks and lakes throughout the city.

They enter one lake area in particular, which is filled with Bihari refugees, living in shanties by the lake. Although some of the residents have

water pumps, they still gather fresh water from the lake. The lake water is actually pristine because of the city ordinances, which are strictly enforced by the parking military police, of which they see routine patrols in jeeps and on foot. They began going from home to home, sharing the Gospel with these refugees in both Bengali and Urdu.

A lot of the refugees listen to the preaching of the Gospel and believe on Christ Jesus for the salvation of their souls. Despite many of them being former Muslims, they now become born again Christians by their faith in Christ Jesus. They begin to gather together a sizable crowd of these born-again refugees at the head of the lake, where swimming is permitted. So, they go with the missionaries in lines of four, wading out to each missionary, who baptize them in the name of the Father, the Son, and the Holy Ghost. They baptize some four dozen souls that morning and into the afternoon. A patrol of park police go by, and they stop and watch. They observe the goings-on but they take no action, but rather make note of it with video surveillance. The missionaries have lunch with

a refugee family they had baptized. He blesses the family of five, the dad, mom, and their three children, two sons, and a daughter.

They then go on to a nearby park, where they preach the Gospel to numerous park goers, among them being Dhakaites, Santals, Chakmus, and Mandis, even some Pakistanis and Sri Lankans (who are still allowed entry into the country). Each missionary preaches in a language that can be understood by those they are addressing, Bengali, Urdu, Dhakaia, and Tamil. They again gather together a sizable crowd, who are amazed at these missionaries speaking in their respective languages. Many of them listen and some believe on Christ Jesus for the salvation of their souls. They, who believe, pray with the missionaries to call upon the name of the Lord to be saved.

They then preach to them on baptism and invite those who believe among the crowd to go with them to a nearby lake, where they again baptize some four dozen souls. Even those who did not believe at first, but follow with those new believers, they too also believe and call upon the name the Lord to be saved. They also join

those, being baptized, for a total of another dozen or so souls won to Christ. Again, another patrol of park police go by, and as before, they stop and observe, as well as take video surveillance.

The missionaries do such ministry for seven days, preaching the Gospel, winning souls to Christ, making disciples, and baptizing them in various parks and lakes in the city, for a total of some 500 souls won to Christ. They would spend a night or two at the flat above the café.

One early morning, while the missionaries are camped out by a lakeshore in the city, they are rudely awakened by a cadre of park and military police, surrounding them. They are hoisted up under their arms and escorted from there to a nearby park station. There, their passports are inspected and their information processed. And they are told nothing!

A little while later, a squad car comes by to pick them up, where they are driven to a central plaza, which surrounds the military police headquarters. There, they are fingerprinted and their heads are shaved of all their hair. They are then stripped of their clothes in a shower area,



where they are hosed down with a disinfectant agent mixed with water. They are then issued prison uniforms. Their hands and feet are locked in irons. They are then taken down to a holding cell in the dungeon area of the complex.

There, they sit on a concrete floor, with no windows, but only the cell door and a sealed ceiling vent overhead of them for ventilation. They sit and pray, seeking the Lord for their desperate situation. They pray and pray without ceasing for hours. Some three hours later, cell door opens, and they are taken up out of the dungeon. Before they are taken out to the plaza, the hajid is put on Ruth and Esther.

Out before a grand palace, they are taken up on to a marble platform that overlooks the main square of the city. They can see avenues and boulevards, going out from there, to different parts of the city. One such boulevard goes before them and leads all the way out to the west side of the city. Before them are great crowds of Muslims, mostly men, who also line the boulevard, heading west.

As the missionaries stand in their prison issue and still clamped in irons, they hear the roar of the crowds. As the emir appears, he steps up on to the platform in front of the missionaries. The crowds cheer, and called for, "Death to the infidels!" The emir addresses them and presents to them the missionaries, "These Chinese Christians, we welcome you to the Islamic Republic of Bangladesh! These missionaries have been spreading their corrupt doctrines all over the city these past few days! They had been asked once before to leave our country! Now, they will be given one last chance to leave! During the height of our great festival here, these four will run the gauntlet!"

Upon this announcement, the crowds roar with cheers and shouts of "Gauntlet! Gauntlet!" The emir has the missionaries released from their chains and instructs them before the crowds, "You shall make haste down the boulevard and out of the city! If you make it; you live! But if you don't; you die!" The crowds again roar with laughter, jeers, and taunts, as the four missionaries are escorted down from the platform steps into the entrance of the

boulevard. The sidewalks of the boulevard are lined with Muslim men and boys, armed with their fists, clubs, bats, and chains.

The emir gives the signal! They are then pushed out into the boulevard to run for their lives. Indeed, they begin to run! As they move, they see from side to side, these men and boys running out. One by one, they wield chains, throw out fists, strike with bats, and swing with clubs at the running missionaries. They quickly duck, spin around, and recoil from the near blows. They are able to keep this up for almost half of a kilometer before Ruth is struck on the back of her calf with a swinging chain. This causes Peter to flinch, and he gets hit in the face by a flying fist. Esther is then hit across the arm by a swinging bat, which causes Philip to turn about to help her, but he is then hit across the back of his shoulders by a striking club. They fall to the pavement in searing pain.

The rule is that they must be running for the others to strike. So, the police nearby come, get them to their feet, and push them onward. They try to run again, but are limping and recoiling from the strikes. They are then hit again by

chains, bats, clubs, and fists, as they again fall hard to the pavement. Some of the crowd surround them, and taunting them to get up and move! The police come again and break up the crowd. They once again get them to their feet and push them onward. Peter helps Ruth to hold on to him, as she has a bloody gash across her forehead. Peter has blood running from his nose and mouth. Philip, who is also helping Esther, both have got bruised lips and bloody noses.

As the crowd again comes upon them, Ruth cries, "Oh Lord! Have mercy on us! Your good and faithful servants!" In that moment, there came upon the crowd, the police, and then the missionaries, a great and terrible man like the Son of God, Who takes the missionaries up under His arms, as a hen gathers her chicks. They move as lightning in His arms! As they see from side to side, the men of the city appear to stand still. In that moment, they are well outside the city, on the Barind Tract, by the banks of the Padma River, beneath the shade of a canopy of Injun mangoes.

The Son of man had disappeared! But, they see beneath one of the trees by the river, their belongings, all packed and neatly ordered. Their heads are still bald and their wounds still sustained. They are then reminded of just such a harrowing ordeal Jesus went through, having to carry His cross through a rowdy crowd of mockers, jeering at Him, with Roman guards in toe. And how Jesus said that a servant is not above his master, what they did to Him, so they will do to us, His disciples.

So, they unpack enough of their clothes, taking an old shirt and ripping it in strips for bandages. They go down along the riverside, where they help each other clean and mend their wounds. Once they are all patched up, the women take linen scarfs and wrap them up around their heads, so as to cover their baldness.

From the tree line, they look out from the alluvial plain, upon the Pundravardhana region, and see in the distance, the outskirts and cityscape of Rajshani. In the late afternoon, they make camp beneath the Injun mangoes, overlooking the river bed before them. They

build a campfire; and they pitch their tents, laying out their sleeping bags inside them. The men take long slender limbs and tie off some plastic line they had stowed, and attach the hook to the end of the line. They go down along the bank of the river and cast their line for a catch. They end up catching enough fish for them to clean and roast over the fire. The women gather some mangoes and lychee they had picked from the nearby trees.

By evening tide, they gather around the campfire, where they get on their knees, giving thanks and praise to the Lord for the great miracle they had experienced. They spend the next three nights and three days, camping and mending from their ordeal. On the morning of the third day, they arise early. They have some fish they caught early that morning along with some more mango and lychee for breakfast. Once they had finished, they cleanup their campsite, and pack up their belongings.

They walk out to the roadside, along a byway, heading toward the Paba Upazila of the city, about two kilometers away. They stand at the roads-edge, a roughly paved stretch of road just

beneath the shade of the mango trees. They look and see that the road seems deserted. So, they are about to go walking, when they see a bus coming up over the hill side of the road, heading toward the city. It is an open air caravan bus, full of passengers. They see atop it, passengers sitting on the railed roof. Even though it seems full to capacity, the bus still has room for them at the top. So, Philip thumbs for a ride.

The bus pulls over to let them come aboard. They climb the rail at the backside of the bus to the top side, hauling their belongings with them. There among them are two poor families, going to visit relatives in the city. The missionaries make their acquaintance and Peter shares with them the Gospel. They are of no particular religion, being of the lowest class. So, they listen intently and believe on Christ Jesus for the salvation of their souls. They pray with the missionaries to call upon the name the Lord to be saved.

When they arrive at the bus terminal in the central part of the city, the families invite them to go with them to meet their relatives at the

children's park near the bank of the Padma River in the southern part of the city. The city is a typical city in that country, full of markets and bazaars, people going to and fro on the streets, and the streets being congested with all sorts of traffic. But, the missionaries follow along with the families down along the main boulevard toward the southern part of the city. They go about a few blocks, before coming to the entrance of the children's Park.

Once they are inside the park, they see all sorts of children at play with their moms mostly, but a few dads with them as well. The park is actually a splendid place of lush green grass, green shrubs and trees, benches to sit, and playgrounds of swings, merry-go-rounds, and slides for the kids' amusement.

The two families introduce the missionaries to their other families, who have gathered for a picnic celebration of the birthday of one of the children. While they are invited to celebrate, the women missionaries, with their scarfs wrapped about their heads, sit with the other women and their children, as their husbands sit and witness them. The two women



missionaries share with them the Gospel in both Bengali and Urdu, as there are descendants of displaced Muslims from old British India there among them as well.

Their husbands watch, as their wives share the Gospel, and witness to all of these men, women, and children, as these families believe on Jesus Christ for the salvation of their souls. As they witness this great faith, the Holy Ghost falls upon them there, the men, women, and children. They all began to speak in tongues as the Spirit gives them the utterance. The two women missionaries also share with them about baptism and invite them to go with them down to the shallow pool of the river. Some four dozen men, women, and children of the families, they go with the missionaries down to the river. After they have baptized them all, they celebrate the birthday party of the child, who was also baptized with the others.

By mid-afternoon, the missionaries pray. They are led by the Spirit to leave the city that day. So, they go a walking along the canal road, heading out westward towards the international border. They walk the wide expanse of the

canal road between the sugarcane fields, crisscrossing the vast expanse of the Pundravardhana. As they walk along, they see a tractor with a long cart, hauling bales of sugar stocks, as well as a car or two that use it as a bypass. However, it seems to them to be a rather deserted road.

As they continue onward, they see the international border about three kilometers ahead. They then sense something foreboding coming from behind. They take but a glance over their shoulders and see two military jeeps, barreling towards them with soldiers pointing their rifles at them. One of them is manning a mounted machine gun to mow them down. Instead of being frightened, they calmly look ahead. No matter what happens; they know the Lord is with them. As they keep looking ahead, just before they are within firing range, they are suddenly caught up by the Spirit of the Lord and suddenly find themselves way over on the Indian side of the border!

## Across the Ganges

There, they look behind them and see in the distance, an Indian border patrol, patrolling near the militarized international border. They observe from their vantage point in the distance, the border area is manned with artillery cannons, surface-to-air missile batteries, and machine gun nests, all pointed toward Bangladesh.

They quickly go out of sight from the border area. They go down along a hillside, beneath a forest of various tropical trees. From atop the forested hillside, they can see an Indian Highway inside West Bengal. On the other side of the hill, they can see a freshwater spring, as well as a brook, flowing westward and paralleling the highway.

They make camp atop the forested hillside, and filling their canteens from the spring nearby. It is getting near dusk, so they quickly build a campfire. They then pitch their tents and lay out their sleeping bags inside of them. Before nightfall, they quickly explore the trees around them and pick giant jackfruits from them, as

well as some lychee. The men put together their fishing poles to try for a catch in the brook. They surprisingly catch a small mass of perch that they clean and roast over the open fire. The men also spy some nice sized turtles in the bog of the brook. So, they set some bush bobs for a morning catch.

Sure enough, come early morning, when they awake, the men go down to the bog and pull up two nice size turtles. They also wash their clothes at the spring and dry them out in the sun. They camp there for about a week, looking at the road every so often, and observing some military vehicles coming and going, as well as semi-trucks once in a while.

One Sunday morning, after they had worshiped the Lord, they break camp and pack up their belongings. They then go down to the roadside and wait for a while. Soon enough, a semi-truck comes, going westbound on the two-lane blacktop. Philip thumbs it down, and the truck pulls over to let them climb aboard. So, they go around to the passenger side and climb up into the cab. There, they find a Patnaite truck driver at the wheel. He welcomes them into his cab,

as he sets the gears, and they take off down the road.

While en route to Allahabad, the missionaries introduce themselves and make his acquaintance. "My name is Kumar," the driver introduces himself. "I'm from Patna just ahead, pass Jharkhand." He begins by speaking in his native Magadhi but switches to Hindi for them to better understand him. They make small talk, as they reach Sahebganj. They stop at a roadside café at a gas station for truckers.

Kumar takes a liking to these Chinese strangers and invites them to have a bite to eat with him.

While he has his truck fueled up, they go inside the eatery to have a kari and tea. Because the ladies have scarfs around their heads, Kumar assumes they are Moslems. So he is quite surprise when Peter begins to share with him the Gospel Road of John. Kumar replies, "I'm of no particular religion" to which Peter opens up with Jesus being the Word made flesh.

"The Word made Flesh, John 1:1, 'In the beginning was the Word, and the Word was with God, and the Word was God.' John 1:4, 'In him was life; and the life was the light of men.'

John 1:14, 'And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.' Jesus Christ is the Word of God, Who was made flesh to be sin for us, Who knew no sin; that we may be made right with God in Christ Jesus. Jesus Christ is God, John 8:58, 'Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.' John 10:30, 'I and my Father are one.' Jesus Christ is the eternal Son of God, Who was conceived as the God-man in the womb of a virgin, and born of that virgin to be the Son of man in His flesh, humanity: 100% God, 100% man in one body, Christ Jesus! Jesus Christ, being the Lamb of God is the Son of God, John 1:29, 'The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.' John 1:34, 'And I saw, and bare record that this is the Son of God.' Jesus Christ is the Lamb of God, Who takes away our sins! He is also the Son of God! However, men love darkness rather than light, John 3:19-20, 'And this is the condemnation, that light is come into the world, and men loved darkness rather than

light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.' This is the spiritual condition of man; however, there are those who seek the truth. John 3:21, 'But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.' John 8:32, 'And ye shall know the truth, and the truth shall make you free.' John 8:12, 'Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.' Born Again is to be born of God, John 3:3, 'Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.' John 3:5, 'Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' In order for Him to take away our sins, we must be born again, born of God, and this is how. John 1:12-13, 'But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will

of the flesh, nor of the will of man, but of God.' John 3:6, 'That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.' We, who are born again, when we believe on Jesus Christ, we are saved! Believe on Jesus Christ to be saved, John 3:16-18, 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.' John 3:36, 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.' John 11:25-26, 'Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?' John 20:31, 'But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life



through his name.' When we believe on Jesus Christ to be saved, we repent from dead works, turn from our unbelief in to belief on Christ Jesus, and obey the will of the Father. We obey the will of the Father to be saved, John 5:24, 'Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.' John 6:29, 'Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.' John 6:39-40, 'And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.' John 6:47, 'Verily, verily, I say unto you, He that believeth on me hath everlasting life.' There is one repentance and one obedience unto salvation that we believe on Jesus Christ to save us and give us everlasting life! Jesus Christ is The Way, John 14:6, 'Jesus saith unto him, I am the way, the truth, and the life: no

man cometh unto the Father, but by me.' John 12:31-32, 'Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.' John 12:44-50, 'Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.' Jesus Christ is the Good Shepherd and The Door by which we are saved and made right before the Father! We refer to John 10! The Comforter given, the Holy Ghost, John 14:16-18, 'And I will pray

the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.' John 14:26, 'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' John 15:26-27, 'But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.' John 16:13-14, 'Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.' When we are born again, the Holy Ghost comes upon us and we receive Him, Who dwells in us and brings to

our remembrance the Word of God, as we study to show ourselves approved! We have blessed assurance of salvation, John 10:27-29, 'My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.' When we are born again, our salvation is assured by Christ Jesus and secured by the Holy Ghost, unto the day of redemption! Amen and amen!"

As they are served with their kari, naan, rice, and a pot of tea, the missionaries, knowing this model of the Gospel, they trade off sharing the sayings with him. He considers what they have presented and mauls over it. They, of course, pray for him that the Holy Ghost comes upon him and works in his heart to believe. When they finish, Kumar pays for them. They then go out to the truck, where it has been fueled. Once inside the cab, Peter again and lights and pray with them to call upon the name of Lord. So, he believes on Christ Jesus for salvation of his

soul and likewise prays with them. The Holy Spirit fills him and imputes in him the free gift of salvation.

From that point, they are moved in the Spirit to say goodbye and leave him. So, they go from there to the nearby Rajmahal Hills to camp out on top of one of the forested hillsides. They are followed by some curious kids and a few passengers from a caravan bus, who observed them from the café.

The missionaries, seeing they have followers, sit upon some rocks, jetting out from the hillside. They all sit under a canopy of mangoes, overlooking a mild slope of descent, rolling down a valley that meets the outskirts of Sahebganj. The hillside, which they sit upon, is surrounded by a ring of a line of more mango trees. The hillside is also dotted by numerous small shrubs and bushes all across the landscape.

Among their newly found followers, there are some three dozen or so boys and girls. All of them are untouchables. There is also a lower caste family of four, a dad, mom, son, and daughter of merchants, and also a middle caste

couple of an elder man and woman. The missionaries preach to them the Gospel, being filled with the Spirit, in tongues of Hindi, Bengali, Urdu, and Bhojpuri. They listen intently, being amazed by their preaching, believe on Jesus Christ for the salvation of their souls. They also pray with the missionaries to call upon the name of Lord to be saved. The missionaries then preach to them about baptism. They then invite them to go with the missionaries down to a nearby perennial spring, where they baptize them in the fresh spring water.

And so the missionaries spend some thirty days camped up in the hills. During this time, the hair of both Ruth and Esther begins to grow long again. They also teach their new disciples on the life in Christ Jesus. As they continue to preach and teach atop the hillside, they attract more disciples, who are untouchables from in and around the town.

One morning, as they do a preaching tour through the outskirts of the town, they preach the Gospel to more boys and girls, young women, and even a few men who have come

out from the town to witness this preaching. These listeners also believe on Christ for the salvation of their souls. They likewise pray with the missionaries to call upon the name of Lord to be saved. They then preach to them about baptism, and they invite them to go with them to the river on the other side of town. These new converts follow the missionaries down to the river, where they baptize them in the water.

The missionaries see from the water that more and more people from the town have come out to witness the baptism. Among them are a few Hindus and even some Muslim girls. They preach the Gospel to them from the water, and the Muslim girls believe, as well as some Jain women, who stand from the water's edge. This display angers the Hindu men, who were there observing them. They go away from there angry. So, the missionaries invite these new converts, these women and girls to come out and be baptized. They follow, wading out in to the water and are baptized. They come up out of the water, soaking wet, but praising the Lord.

The missionaries along with their disciples and followers parade through the center of town, praising the Lord and speaking in tongues of Hindi, Bengali, Urdu, Magahi, Bhojpuri, Maithili, and Oriya, as the Spirit give them the utterance. They pass by numerous onlookers, Hindus, Muslims, Sikhs, Jains, and even some Buddhists, as well as others of no particular religion, merchants, and prostitutes in the small shrines and temples. They pass by them all, preaching the Gospel in tongues of their understanding, on their way of returning to the Hills.

They go out of the town, along the path, through the ring of trees, and up the hillside to the mango trees atop the hill of shrubs and bushes. There, they sit as a group upon the rocks, jetting out of the grasses beneath the shade of the trees. The missionaries have for them a basketful of foodstuffs, mostly dried mutton and naan. The missionaries have them pray over the basket, giving thanks to the Lord.

Peter then opens the basket, takes out a flat round of naan, and breaks it in half, saying "This is the body of Christ broken for us. Take



and eat in remembrance of Him!" He takes a piece of it and eats it, as he passes the halves to the left and to the right. The halves are broken into smaller pieces and yet they make it all the way around the circle of them. Each of them takes of the broken bread. Then, Philip pulls out a cup and pitcher of red juice, and he pours the juice into the cup and says, "This is the blood of Christ shed for our remission of sins. Drink in remembrance of Him!" He takes of the cup and then passes it around, and each one takes a bit. As it passes all around the circle of them, each of them drinks from the cup.

The missionaries pull more and more rounds of naan from the basket, as well as strips of mutton, and they eat and pass them among the others, filling up on the lot of them. Fresh mangoes fall from the trees roundabout them. They take of them and eat them as well. And they are full! The cup is again passed around, and it goes around and around until their thirst is quenched.

When they begin, they had but one round of naan and a strip of mutton, as well as one pitcher with only a cup full of red juice. But,

the Lord provided them with the increase. Philip sees a sitar with one of their disciples and he requests it be handed to him. So, he takes of the multi-string instrument and begins to strum it, getting a feel for how to play it. After a while, he gets the feel of it and begins to sing and praise to the Lord by playing it. He comes up with a variation of an old song and fills them in with Christian lyrics to the melody of it. Well into the afternoon, as he softly strums it, he begins to cross-pick and sing, "Born again to overcome. The Lord Jesus, the Son. All day long, we sit here, singing psalms for the Lord to come. Sit at the feet of the Lord. The Lord Jesus, the Son. See His glory come! Listen to the sweet sound of the angels, as they fly. Halle-lu-lu-lu-lu-lu-lu-jah! Halle-lu-lu-lu-lu-lu-jah! Halle-lu-jah! Find us in our field of grass. The Lord Jesus, the Son. Praising saints, sing a Christian song for the Son. Halle-lu-lu-lu-lu-lu-lu-jah! Halle-lu-lu-lu-lu-lu-lu-jah! Halle-lu-jah! Lu-lu-lu-lu-lu-lu-jah, lu-lu-lu-lu-lu-lu-jah, lu-lu-lu-lu-lu-lu-jah, halle-lu-jah! The Lord Jesus, the Son."

While he is singing, their disciples sing-along; however, from the ring the trees surrounding them, there comes a mob of Hindu men. Scores of them come out from among the trees armed with clubs, bats, machetes, and symitars. The disciples are quick to notice them. They quickly get up in fright and began to scurry from the missionaries on down the hillside. Philip ceases playing and puts down this sitar, as Peter and him both stand up to see who is coming. The mob lets the disciples pass by them, as they continue on up towards the missionaries.

Peter and Philip go down from the rocks to greet these men, being oblivious to then being armed and menacing. Ruth and Esther get up and go up on the rocks to look out and see what is happening. At first, they are oblivious too. But, as they study the men coming up from all around them, it suddenly dawns on them that these men are very ominous. Suddenly, as a flash, Esther recognizes the scene in her mind. It all comes suddenly back to her from her vision she had about being in India and the

horror that followed. She quickly looks to Ruth in terror, realizing what is to come!

Esther calls out to her husband and brother to retreat. But by now it is much too late! The mob of Hindu men swiftly apprehends both Peter and Philip, and brings them up toward the rocks beneath the trees. Both Ruth and Esther look behind them, then up to the trees, and notice them lined up in a row of seven. They realize much to their horror what is going to happen. They freeze in fright, as they see Hindu men, storming through the trees, carrying wooden beams, along with hammers, ropes, and a bag of nails and spikes.

The beams are laid out beneath the trees, as the women are swiftly apprehended as well. All four of them are taken to where the beams lay. They are swiftly taken down with their arms stretched and hands tied tightly across the beams. Esther looks to her side, as all this is happening so fast. Ropes are thrown up over the tree branches with tied to both sides of the beams. She sees as her one hand is being spread out with a long thick nail being placed in her palm. Suddenly, the hammer strikes

swiftly the nail, as it is being driven through her hand and into the wood. She screams out in agony, as another nail is being driven through the palm of her other hand. She can also hear the screams from her brothers and sister, as their hands are also being tied and nailed to their beams.

She then finds herself, being hoisted up by the beam she is nailed to, on up the trunk of the tree, about a half a meter high off the ground, where her feet are already being tied together by the ankles. Both of her feet are then being pressed one on top of another against the trunk, as the ropes are being tied behind the trunk of the tree to secure them. She looks down at her feet and sees them placing a spike to one on top of them. Then the hammer strikes the spike, as it is driven mercilessly in to her foot and driven clean through the other one on in to the trunk of the tree. Her mouth gapes wide open in horror, as the searing pain and agony grip her in terror. She can likewise hear the screams, and the pounding of the spikes, coming from the other trees as well.

She hangs there in shock, as the blood streams down from her hands and feet. Her heart is racing, as her blood pressure is extremely high. For a moment, she faints and her heart stops! But, she is miraculously revived and slowly regains her composure. She looks to both sides of her, and sees Ruth to her left, hanging in much the same fashion as she, and off to her right are both Peter and Philip hanging also in the same fashion. She gazes down at the mob of Hindu men laughing, mocking, and hurling insults to them in Hindi. Seeing they had mocked them good, the mob of Hindu men begin to disperse, walking off from the hillside, and disappearing from the tree line surrounding the hill.

As the missionaries are agonizing in pain and bleeding from the inflicted wounds, an Indian maiden comes out from below the tree line and with her, a group of children (some of them, the missionaries had baptized). They bring with them first aid kits, ladders, knives, and pry bars to help bring down the missionaries and nurse their wounds. They work carefully and diligently, pulling out the nails, and spikes, as

well as sanitizing and bandaging the wounds of the missionaries. They then cut the ropes that bind the missionaries, and slowly lower them to the ground. They carefully lay them on four gurneys they brought with them. They hoist them up on their shoulders and carry them down the hillside toward the town.

Before the outskirts of the town, there is a nearby clinic. They take them in where they are laid out on their gurneys on four examination tables. The Indian sister with long wavy black hair introduces herself as, "Priyanka." Then out comes a physician, a short and stocky Dravidian man with finely combed jet black hair in a shirt and tie, and in a doctor's coat. He introduces himself as, "Dr. Stephen." He then examines their wounds, as he says, "This time, they mocked you with crucifixion. But, the next time, they will beat you to a bloody pulp." He and the sister are about to treat them.

Before he is about to administer the tetanus shot, the Holy Ghost comes upon Esther, fills her with an awesome peace, and she prophesies, "Comfort one another with these words!" She begins to utter in both Hebrew and

Greek, "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable."

They miraculously understand what she is prophesying! Upon these sayings, the Holy Ghost comes mightily upon all of them there, and the other missionaries speak in tongues of Hebrew and Greek, prophesying and saying, "The people that do know their God shall be strong, and do exploits," and "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." They again prophesy these sayings and in tongues of Marathi, Hindi, Dravidian, and Bengali, so as to interpret for Stephen, Priyanka, and the children roundabout to thoroughly understand.

The missionaries being in an ecstasy of awe and praise, they can feel beneath their bandages



that the scars are still there but the wounds have been completely healed. They stand up and Peter gives a warm embrace to Stephen, and says, "Peace be with you, my brother" in his Indian dialect. Esther then warmly embraces Priyanka, and says to her, "Peace be with you, my sister" in her native Indian dialect. The missionaries remove the bandages and show them that although the scars remain, the wounds are completely healed. They praise the Lord in Hebrew, Greek, Marathi, and Dravidian, exclaiming, "What joy! We bear the scars of our Lord, Who bears them in His hands and feet. Praise be to Jesus, our King!" Dr. Stephen and sister Priyanka are amazed and overjoyed! As are the children roundabout, rejoice at the miracle they just witness, they also praise the Lord.

The missionaries go from there and stay with sister Priyanka at her orphanage nearby (one of several others she has to out the country). It is a home for widows to care for orphans in need. They stay on with her orphanage for a few weeks, ministering to the children and widows, who are there. They meet and disciple four

orphans, who are of the age to have to leave the orphanage, two adolescent boys and two adolescent girls: Rafi, Abhijeet, Shubha, and Rajkumari. They go with the missionaries as their guides in to the farther reaches of eastern India on their way to the capital city. Rafi is from Varanasi and Abhijeet is from Kanpur. So, they plan to serve as their guides for them on to New Delhi.

In the morning, they have breakfast together, as sister Priyanka lifts up a prayer of thanksgiving in the blessing for their journey. The eight of them take a caravan bus westward to Patna, a major Hindu city among Muslims, Sikhs, and Jains. Known as Magadha, or South Bihar, there is a certain language spoken there, Magahi.

They go down along the southern bank of the Ganges, where the main markets and bazaars are located. There, they encounter a great gathering of Hindus, mostly angry Hindu men, who are bitterly arguing with Muslim shopkeepers over their slaughter of cattle in the marketplace. Just before the mobs there are to explode in anger and wrath on one another, the

missionaries step up on to a ghat with their other brothers and sisters, waiting below the platform. They open their mouths, one to the north, the other to the south, the other to the west, and the other to the east, and they preach the Gospel! Each of them preach loud and clear, Peter in Hindi, Ruth in Magahi, Philip in Bhojpuri, and Esther in Bengali.

The mobs of Hindus and Muslims stop and listen in shock! As these Chinese missionaries are preaching to them about Jesus Christ and Him crucified, they are dumbstruck that they speak these different languages, being from China of all places! Suddenly these Patnaites, who were so frothing and fomenting at one another, listen with great intent. Although most of them do not believe or refuse to believe on Christ Jesus to be saved, however, a few do come forward, having heard and believe, putting their faith on Jesus for the salvation of their souls. Among these are a few Hindu women, some Jains, a few Buddhists, and still some of other religions or of no particular religion. These pray with the missionaries to call upon the name of Lord to be saved. They

listen, as the missionaries preach to them about baptism, and they invite them to go with them down into the water to be baptized.

So, they follow the eight of them down into the Ganges to be baptized. And although the water around them is filthy, there is a pool of clean water the Lord provided for the missionaries to baptize the new converts. The crowds of Patnaites gather to watch and witness these miracles. Even among those who watch, a few Muslim men and women, as well as a few Hindu men, also believe and profess Jesus Christ for the salvation of their souls. They also go down into the water, among the others being baptized, to make public their profession of faith and that they too identify with the death, burial, and resurrection of Jesus Christ.

As those, having been baptized, come up out of the water, they rejoice and praise the Lord all the more. Those Patnaites standing on the ghats of the river just stare in amazement, dumbstruck at what they are witnessing. The missionaries along with their brothers and sisters leave from there, and walk along the ghats, where they lay out in the midmorning

sun to dry off. By noontime, they go by bus to Varanasi.

When they arrive in Varanasi, it is late in the afternoon. So, Rafi takes them through the crowded streets of pedestrians, bicyclists, and vehicular traffic, laying on their horns. They go back narrow alleyways, pass store fronts and stalls to a stall toward the end of the alley, going out to the street that leads down to the ghats. There, they find Rafi's mom, a widower who is a seller of muslim and silk garments. She stands to see her son, who long ago ran away from home as a small boy the on his own, and wound up at the orphanage for a place to stay and work. They find out from her that her husband, Rafi's dad had left the family to be a sandhu and died a few years ago on the ghats, where he was cremated on a pyre there.

She welcomes them and to her place of business, where her two daughters, Rafi's sisters, Leema and Sitara, both adolescents now, work with their mom, Nayantara, alongside her. Now sit in the back of the store for an evening of tea just before closing for the day. They share with her all about them,

especially her son, Rafi, tells her of his time at the orphanage.

A customer may come and go, as one of her daughters will take care of him or her, but they continue on well into the night. The daughters put on the light inside the store closing down the gate of the storefront. They put on the rice cooker to cook rice for the evening. Nayantara then sends out her daughters along with Rafi go and get takeout for them to have supper. A little while later, they return with four large paper bags of roasted dumplings, chutneys, and some sweets.

Peter offers to pray over the meal. And the mom is pleased for him to do so. So, they pray in Hindi and he prays in Jesus' name, which alerts the mom and her daughters to them being Christians. Over the meal, they inquire of their religion and that of Rafi. So, the missionaries and their disciples each profess Christ to them. The mom and her daughters say they are of no particular religion to which Ruth shares with them the Gospel. Upon hearing it, they believe. Esther then leads them in praying unto the Lord and calling upon His name for them to be

saved. They are born again and the Holy Spirit came into them and filled them with the Spirit of God.

The missionaries and their disciples lead them in song and praise of the Lord, singing and celebrate their eternal life in Christ. Ruth shares with these newly born again ladies on baptism. They say the ghats on the Ganges are less than half a kilometer away. They continue to sing and praise unto the Lord in to the late night. They then bed down for the night, when their lady hosts go behind the curtain to their quarters and turn out the light for them to sleep.

Early in the morning, just before the sun is up, the mom and her two daughters are up and take the leftover ice in the cooker and fry it in their wok. The missionaries and their disciples awake to the savory smell of fried rice. They start to their feet, the ladies ask if they wish to go first for baptism or have their breakfast first. The missionaries go for baptism first and then they return for breakfast. So, just as the sun is about to break over the horizon, they go out in the cool air of the early morning. As there are some people out and about and some traffic

here and there, they go down and around the alleyway to the street and walk down to the ghats.

When they arrive at the ghats, there are sandhus out on the sand meditating, as fishermen are readying their vessels for going out into the water for a catch. They stand on a ghat and look out into the murky and polluted water. Peter prays over the water and the Lord clears a pool out in front of them, so they can wade out in to and baptize their new converts. They see the water crystal clear and clean! The three ladies are amazed by the sight. So, they wade out in to the water, as Ruth leads Shubha and Rajkumari with her in to the water to baptize Nayantara, Leema, and Sitara.

As the sun rises over the horizon, the ladies are baptized by the women evangelists, with Peter, Philip, Esther, and their husbands, and their disciples watch as witnesses. They come out of the water, singing, "Hallelujah! My sweet Lord, Jesus Christ! Hallelujah! Praise Jesus, my Lord and Savior! Hallelujah! Hosanna! Hosanna!" The fishermen and the sandhus see and hear the



baptism, as well as the praise, as a witness to them of Jesus Christ!

They return to the store, where they take turns in the shower stall of the ladies' quarters and change in to dry clothes. They hang their wet clothes out on lines in the back of the store. Once they have their breakfast, the ladies open their store for business. The missionaries and their disciples then go out to one of the nearest of certain ghats, Harischandra, where they preach the Gospel of eternal life to the fishermen nearby, as well as to the sandhus there on the ghat and other Hindus, who had a funeral pyre. They proclaim in tongues of Hindi, Bengali, Bhojpuri, Maithili, Urdu, and Orya, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live"; "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it"; "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many"; the Son of man is Jesus Christ; and "In him was life; and

the life was the light of men"; "That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; and "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him"!

Some of the fishermen come ashore to them, some of the Hindu men and women come unto them, but the sandhus simply ignore them. The missionaries and their disciples call to them all within earshot of them to believe on Jesus Christ to be saved from hell fire and have eternal life in Him. There are first, second, and third gatherings of listeners, net some 100 newly born again believers, who call upon the name of the Lord to be saved. They then preach to them on baptism, and they pray over the waters out in front of them, as the water becomes crystal clear and clean. They, who believe, watch and wonder at a great pool of crystal clear and clean water, shimmering right out in front of them in the Ganges.

The missionaries and their disciples go out in to the water and call unto their newly born again believers to come out and be baptized. They baptize all that day long, all who believe and come forward in to the water. They do the same the next day at the Manikanika ghat, and the next day at the Panchuganga ghat, and the day after at the Ramnagar Fort, where all and all more than 1,000 souls believe on the Gospel and on Christ Jesus for their salvation. They, as well, are baptized in the crystal-clear pools of the Ganges. A great Christian revival breaks out in Varanasi, where the Holy Ghost is poured out on the newly born-again believers there, who go about the city, praising and proclaiming the name of the Lord, Jesus Christ to all who would listen and believe.

The missionaries and their disciples go on to Prayagraj, the major populous city in the Doab region, where they go and visit Shubha's aunt, who is a proprietor of linseed oil, as well as a seller of ivory works and perfumes in the Triveni district, near where the sangam of the Ganga, Yumuna, and Sarasvali rivers converge. Her aunt, Lakshmibai, has a family of her

husband, Mangal, and their two children, a daughter, Reema, and a young son, Acharya. They are welcome in to their storefront, where Mangal makes ivory works, and a retiree from the Food Corporation, as well as Lakshmibai sells perfumes. Mangal continues to work, as Lakshmibai takes them to the rear of the store, behind a curtain and in to a back room, where she prepares tea for them.

They sit around on a large and wide hand knotted carpet and drink tea, being poured from a stovetop pot, in to cups served on a circular lazy susan on a floor table. Their home is adorned with a Jain flag as well as decorated with Jain crosses and religious symbols. Shubha shares with her aunt about her friends and her time at the orphanage. She also shares with her aunt how she met her missionary friends and how she came to her Christian faith. They, being a family of lay Jains, are curious about her niece's newfound faith. Her husband breaks from his work, and gathers with his family to listen to what her nieces saying about the Gospel.

And so Peter teaches them from the parable Jesus taught on the soul, "The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

Peter then points to what Jesus said, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto

your souls. For my yoke is easy, and my burden is light", and concludes with, "Verily, verily, I say unto you, He that believeth on me hath everlasting life."

They believe the Gospel and believe on Jesus Christ to be saved. They pray with the missionaries to call upon the name the Lord for the salvation of their souls. The Holy Ghost comes upon them and fills them; and they praise the Lord! The missionaries share with them on baptism, as Peter and Philip teach them on what this means, and they invite them to go and be baptized by them.

And so the newly born again family closes up their store. They go with them out and down to the Triveni near to the Saraswali ghat. There, the missionaries and their disciples pray over the confluence of the murky brown and green waters. And they clear and form a clean pool for them to behold! The family is amazed by how crystal-clear the pool of water that waits them. The missionaries dispatch their four disciples to wade out into the water and baptize the family of new believers. They follow the lead of Peter and Philip, who guide them

through what to do. So, they do and baptize the family in the crystal clear pool water in the midmorning sunshine.

When they return to the store home, they take turns in their shower to change into dry clothes, as the ladies of the house prepare breakfast for them. They hang their wet clothes out on lines to dry. After breakfast, the missionaries and their disciples leave the family to their store. They then go throughout Daraganj, going throughout the alleyways, storefronts, flats, preaching the Gospel to as many people as they meet on the streets. They encounter Hindus, lay Jains, Muslims, a few Sikhs, a few Buddhists, as well as those of other religions, and even those of no particular religion. They pray over those who believe the Gospel and on Christ Jesus for the salvation of their souls. They also pray with them to call upon the name the Lord to be saved.

They gather themselves in the nearby park areas and open air preach the Gospel there among numerous park goers, some of whom gather to listen to them preach from the four corners of the park. Those, who believe the

Gospel and on Christ Jesus, pray with the missionaries and their evangelists to call upon the name the Lord for the salvation of their souls. When the Holy Ghost comes upon those who believe, they are filled with the Spirit of God. They praise the Lord, singing, "Hallelujahs!" and "Hosannas!" unto the Lord, as the missionaries and evangelists return to their Christian family.

They have supper with the family and invite them afterwards to go with them up to the nearby parade grounds. So, the family closes their store and goes with the missionaries and evangelists, who take their instruments along with them. They go on to the parade grounds and built a small campfire in the sands of the grounds. There, they sit around, where the missionary men teach the family on the doctrine of Christ. They also play their instruments and sing gospel songs and hymns unto the Lord.

For the next three weeks, the missionaries and their evangelists stay on with the family, baptizing new converts in the mornings, evangelizing during the days, teaching



doctrines to the family and new converts, who gather with them in the evenings to sing praises at the parade grounds. They go to the forts, the ghats, the parks, and through the neighborhoods of Civil Lines, Georgetown, the Bengalis of Tagoretown, the Chowk, and the multiethnic neighborhoods of Daraganj, preaching and sharing the Gospel.

By the time the missionaries and their evangelists are ready to leave for Kanpur, they had won over 2,000 souls to Christ! This stirs a revival among the once meager Christians, so as to encourage them to go and evangelize, having now the true Gospel in their hearts. So, they take the early morning bus from Prayagraj to Kanpur and arrive there by midmorning.

They go from the station and visit Abhijeet's uncle and his family, who live in the city. They go up to the Mall area, walking pass the congested traffic to the north of there, to a palatial complex of flats, where his uncle and family live. They ring the bell of the gate to the flat and out comes his aunt, who answers them at the gate. She recognizes her nephew and lets him in along with his friends. He introduces his

aunt, Harmeet, to his friends and vice versa.

"Your uncle is at work," she says; as she invites them into have tea with her and her family. She has her daughter, Neelima, prepare the tea, while they sit in the family room on the rugs and carpet around a floor tea table. Her eldest daughter serves them tea, as the younger daughter, Prem, and young son, Kalyan, come home from school for a tea break.

They sit around and have tea, as Abhijeet tells them of his time at the orphanage and of his friends. During their teatime, the uncle arrives home from his work to join, as he is a member of the development authority in the city. He sees his nephew and welcomes them into his home. He sits with them and joins them for tea, as he introduces himself as, Vinay, to his nephew's friends and asks his nephew, "So, when are you ready to go to work for me?" His nephew is a bit reticent, but says he will think about it.

They are a family of cultural Sufis. So, the missionaries share with them the Gospel and they listen. They end up by the drawing of the Holy Ghost to believe the Gospel and then on

Christ Jesus for the salvation of their souls. They also share with them on baptism, but the children must return to school for the afternoon and the dad must return to his work. This leaves Harmeet to go and be baptized, as a testimony to her family of what it entails. So, they go up to the ghat on the Ganges, where the missionaries and their evangelists pray over the murky brown water. And as before, the Lord makes them a pool of crystal clear and clean water. Harmeet is amazed, as her eyes open wide, to gaze upon the crystal pool of water right before her eyes. She wades out with Rajkumari, who the missionaries have dispatched for her to baptize Harmeet down in the water. Once she is baptized, they come up out of the water, both dripping wet but filled with the Spirit, and praising the Lord together. They return to her place, where the two of them take turns at the shower to change in to dry clothes. As they hang their clothes out to dry, Harmeet's children return home from school. She and her daughters help her prepare supper for them all. As it is sitting prepared, they all regather in the family room, and Vinay returns

home from work. So, they gather around the serving table on the floor, rather supper is served by Harmeet and her daughters. Peter leads them in prayer over there meal, and giving thanks in Jesus name, they all say, Amen!

As they finish eating, Harmeet shares with them her testimony of being baptized. She invites her husband and her children to be baptized as well. He says, "Let us go after we finish up here." And so the women take of that empty dishes go and help wash them, cleaning them and putting them away. Once they are finished, it is evening tide, and they all go to the spot, where Harmeet was baptized this morning.

Again, the missionaries and the evangelists pray over the water, and as before, the water becomes crystal clear and clean in a pool before them. And so the missionaries have their evangelists take the family out in to the water, where they baptize them. Once they are baptized, the Spirit comes upon them and they come up out of the water, praising the Lord.

They return to their home place jubilant from the baptism. The rest of the family and the evangelists take turns for the shower, as they change in to dry clothes for the evening. Once again, they hang their wet clothes out to dry in the night air.

The next day and for the next two weeks, the missionaries and their evangelists descend on the Mall, Civil Lines, and Central, preaching the Gospel from different corners in the open-air. They preach among crowds of pedestrians, making their way parallel to the traffic. By the power of the Holy Ghost, they manage to attract some listeners here and there, who stop to hear the Gospel. Among them, there are those who come forward to believe on Christ Jesus for the salvation of their souls. They likewise pray with the missionaries and their evangelists to call upon the name the Lord to be saved.

They reserve each Sunday for the next few weeks, so as to have fellowship services at one of the parks in the city, where they praise and worship the Lord in song and dance. They also attract those who believe and are led to worship

with them. They preach in the Plaza, at the Square Mall, out in front of the Temple, at the Museum, in the Market, and at Pearl Lake Park, where they have services. All in all, through the power and ministry the Holy Ghost, they win more than a 1,000 souls to Christ by preaching the Gospel to them. They preach among Hindus, Muslims, Sikhs, Buddhists, Jains, those of other religions, those of no particular religion, and even those who identify as Christians, but were not born again until they believe the true Gospel of Christ Jesus for the salvation of their souls. They baptize these newly born again believers, who come to be a part of their services, in the river north of there. After these ministries, the missionaries and their evangelists pray with the family the night before they are to leave in the morning. They pray blessings over them for their gracious hospitality and service unto the Lord.

Early in the morning, they take the next bus northwest to Agra. They, being led by the Spirit, go to the bazaar area of the city and seek out Rajkumari's cousins, whose families are

merchants and sellers in the bazaar. Her three cousins Aparnaa, Sharvee, and Kratika are married to husbands, who are craftsmen and have families of children, who are apprentices and sellers in the market. They are families of cultural Hindus and nominal Catholics. They find them among the shops and storefronts in the bazaar, where Rajkumari entreats them. They are delighted to see them and welcome her and her friends in to their shops and stores.

They are makers of leather goods, garments, and carpets for sale to numerous Eurasian tourists, which frequent the tourist attractions of the city. They welcome them in to have tea in their backroom of their main shop center and the bazaar. Her three cousins have tea with them, while their husbands and children wrap up any business they needed to complete before they join them. They sit on the round hand knotted carpet around a serving table on the floor. Three teapots are prepared and served along with sweets, chai, spiced, and ceylon teas.

Rajkumari discusses with them about her time at the orphanage, her missionary friends and

their testimonies of their journey thus far. The families are amazed and invite them to stay with them, during their time there. They also invite them to even spend Christmastime with them. Their families return to work, as Sharvee invites him to her place, their family compound in a neighborhood near the Mall area. Her other two cousins go with them to this group of homes among a shade of gum trees. The cousins prepare a lunch for them to have when their families break from work to join them in the noontime hour.

They go in to a home that is adorned with Hindu gods and goddesses that are icons of catholic saints and patrons, including the queen of heaven and her child. They sit around on floor cushions in the family room, where they again have tea served to them. They again have tea, as their families come home for lunch with their guests. They all sit around the communal dining table there in the family room, as lunch is served. Peter offers to pray over their meal, as he is accepted by the families to do so. So, he blesses the meal in Jesus' name. They seem to pay no mind to his prayer but honor it. Yet,



they have an underlying curiosity as to him specifically naming Christ in the prayer. But, they reserve their sentiments for later in their discussion of them.

During the course of certain family members in their conversation with the missionaries, the topic comes upon the Gospel. Peter then interjects and shares with them the Gospel message. They listen to him and get so engrossed in hearing the Word of the Lord that they forget their businesses are closed for the lunch hour. The missionaries invite them to pray with them call upon the name of Lord to be saved. Their evangelists encourage them to do so and to make their election sure this day at that very hour. And so they all, adult and child alike of the families, believe the Gospel and believe on Christ Jesus for the salvation of their souls. So, they pray with the missionaries and the evangelists to call upon the name of the Lord to be saved. At that very moment, the Holy Ghost comes upon them in the power and ministry of the Spirit of God fills them to overflowing with praises and hymns of the Lord. As the missionaries and their evangelists

sing with them, the Spirit gives them all the utterance in tongues of Hindi and Chinese. The families and the evangelists sing praises in Chinese, as the missionaries sing praises in Hindi. So, they all understand one another, as interpreters in the Spirit. By the third hour of the day, the families break from their jubilation and return to their businesses still reeling from the joy and peace the Spirit had given. The missionaries and their evangelists stay with their three hosts and help them clear and cleanup from lunch.

When evening comes in the families return home from closing up shop for the day, they all gather for supper. Afterwards, Peter teaches them on baptism during their conversations together as a family of born-again Christians. Tomorrow is Sunday and their day off, so they agree to be baptized during that day.

In the morning, just as the sun is cracking the dawn, the cousins invite the missionaries and their evangelists to go to the cathedral in the city and then afterwards they will go for baptism. They agree and go with them to the cathedral and observe with their host families

an Indian Catholic mass but they do not participate in the rites. When the masses is over, it is nearing the noontime hour, so they return to their home, where they have lunch together. After they have finished, the families get dressed in white, as does the missionaries of evangelists, who borrow white garments from their hosts. They gather out in front of their home, as Peter leads them in prayer for the baptism.

The missionaries lead them from there through the main street north to the ghats of the Yamuna River. They parade through the street, singing hymns and psalms, as passersby and streetwalkers go about, watching these born-again Christians, singing and walking by them, praising, "Hosanna! Hosanna! In the Highest!" in Hindi. They go up on the ghat, as the missionaries and evangelists pray over the water and over their brothers and sisters that they are about to baptize. The greenish water before them is made crystal clear and clean with a pool for them to wade out in to, where they baptize their brothers and sisters in the water.

They come up out of the water, adults and children alike, being filled with the Holy Ghost, singing and praising unto Lord! Those who saw them go to the ghat from the street, some of them come out to see what is happening: Hindus, Muslims, Jains, Sikhs, Buddhists, Catholics, those of other religions, and those of no particular religion. They see how the water was made crystal clear and clean before these born again Christians; and they are amazed and intrigued by this spectacle! They again watch, as these Christians parade by them on the ghat, dripping wet, and praising the Lord Jesus Christ, while also preaching the Gospel in their praises.

They go on with them down and around to the Red Fort, where they open-air preach the Gospel in tongues of Hindi, Urdu, and Punjabi. They attract many more among the crowd, who followed them. Many among the crowds that follow and gather among them out in front of the Fort believe on Jesus Christ for the salvation of their souls. They pray with the missionaries, the evangelists, and the brothers and sisters to call upon the name of the Lord to

be saved. Those, who believe and call upon Jesus to save them, are indwelt with the Holy Ghost. And they cry out in tongues of praise in Hindi, Punjabi, and Urdu.

They preach to them on baptism and invite those newly born again believers to go with them and return to the ghats on the Yumuna. And so the 150 or so go with the missionaries, evangelists, as well as their brothers and sisters down to the river, where they pray and again the murky water is miraculously cleared in to a crystal clear pool of water for them to baptize. They take the afternoon till the sun sets, baptizing all of those new converts. Those, coming up out of the water, the Holy Ghost fill them; and they praise the Lord with hymns and psalms of praise and worship. They then disperse from there to their homes in jubilation. The missionaries and their evangelist go with their brothers and sisters to their homes to shower, for supper, and sleep for that night.

The next day, when the families must return to their work, the missionaries and their evangelists go to different places in the city. From those places, they open-air preach the

Gospel, as well as going from home to home in the neighborhoods of the city. They go from day-to-day to places where people congregate, like the Taj Mahal, the Persian Dome, the Mughal Garden, the Mariam Tomb, the Baby Taj Tomb, Palival Park, and the University Campus.

They preach the Gospel during the days and win numerous souls to Christ. Then, they preach on baptism in the afternoons. In the mornings, there is new converts, who believe the Gospel, and on Jesus Christ for the salvation of their souls, they baptize them. The families take Christmas Eve and Day off from their work to celebrate the birth of Jesus with their brothers and sisters in their homes.

They celebrate the Badaa Din, or "Big Day" early in the morning. By gathering around the decorated crib they have set up in Aparnaa's home that is filled with sweets and cakes they have for breakfast along with a hot pot of tea. They get into the Christmas spirit by putting on a play in which Rajkumari dresses up as "Mary" and Abhijeet dresses up as "Joseph";

and they stand at the crib, giving out the sweets and cakes to them for breakfast.

The missionaries see a Gospel opportunity.

They suggest that when they open their stores at noon for three hours: the giving of sweets and cakes for their giveaway to their neighbors; they dress up as nativity characters! The missionaries say along with their two evangelists, they play their instruments and sing Christmas carols for their neighbors, who stop by their store for them to be blessed. They receive numerous of their neighbors, including children, who hear in song, the Gospel being shared with them. Many listen and go from there with sweets and cakes, but also with seeds implanted in their hearts and minds of Christ and Him crucified.

Once the Christmas season has come to a close, Aparnaa, Sharvee, and Kratika return to home schooling their school-age children, while their husbands, and of age apprentices return to work in their shops. The missionaries and their evangelists take an evangelistic tour along the heritage walk, pairing off and sharing the Gospel with everyone they meet. They attract

all sorts of new believers from all kinds of castes, mostly from the lower castes. But, they follow after them, as the Spirit moves them. They all gather together at the Moonlight Garden, where they play for those who believe on Christ Jesus: psalms, hymns, and spiritual songs on their instruments. They take an intermission, where they go and get things to eat from the local vendors. They then regather, where the missionaries preach to them on baptism, and instruct them to meet them in the morning at the ghats on the river by the Fort. They then resume playing more gospel music for them until evening tide, when they all disperse to their homes.

In the morning, after breakfast with the families, the missionaries and their evangelists meet with their new converts on the ghat to the river near where the Fort can be seen. They baptize them in the clear pool of the water, where the new converts are amazed by how the Lord cleared the murky water for them. They come up out of the water, filled with the Holy Ghost, and praising the Lord in songs. Later, when the missionaries and evangelists go to the



Shiva Temple to preach, they are chased away by radical Hindus. When they preach out in front of the Sikh Gurdwara, they are again chased off by marauding Sikh warriors. And when they preach outside the Masjid, they are run off by wild scimitar wielding Muslims. Before the local authorities discover where these missionaries and evangelists are being harbored, they arrange to leave early in the morning.

Before the sun is up, they have packed and left for the bus station to catch the early bird flyer northwest for Delhi. When they arrive in Delhi, they are dropped off at the Chowk. Because they made haste in the early morning, they had no time for breakfast with their brothers and sisters. So, they take a break down an alleyway known as the Vendor Street, where they buy and eat paratha filled flatbreads of cashew, almond, and peas paste, along with kulhars of lassi. They are refreshed. They are then led by the Spirit to explore the city and take in their surroundings. For, they will be ministering there for a time and season at the onset of spring.

By late in the afternoon of exploring the city, they are led by the Spirit to a poetry slam. They go in to the place and have a seat among the Delhiite youth. They sit patiently and listen to these young people give their poems either in spoken word or in song. After a while, a coordinator of the slam invites Ruth to come up and give a poem. She looks to her husband, who nods at her to go up for she knows what to say. So, she goes up on to the stage and takes to the mic. She looks out before the audience of young people, teens and young adults, and preaches the Gospel Road of John to them in Hindi. When she finishes, they politely applaud her; however, most of them do not believe. And so another coordinator, seeing Indians among them, invites Shubha to come up and do a poem. So, she does, and being filled with the Holy Ghost, preaches the Romans Road Gospel to them. They again applaud her out of politeness. As she exits the stage, she takes her seat among her friends. Again, most do not believe. So, they sit quietly and drink their tea that is served to them.

When the slam is about over, a young Punjabi couple comes up to them and introduces themselves to them as born-again Christians. Dalvir is a truck driver and his wife, Tavleen, who travels with them as his helpmeet. They are delighted to meet them and have them join them at their tables for tea. They talk with them about their travels in they discuss with them about their missions and ministries throughout northern India. They are intrigued by their mission. So, Dalvir suggests, "Let us join you and you join with us." And he says, "In a few days we go back on the road. You then go with us? You can stay with us in our cab." And he clarifies, "When we come back, you go with us to Amritsar." They are pleased by their plans and agree to them.

During this time and season, there is much smog in the city because of the cooling and air pollution. However, this does not affect the missionaries and their evangelists, as well as their brothers and sisters, who go with them on mission, for the days they are with them. For halos surround them and the smog does not touch them. The Punjabi couple is amazed by

this miracle! But, they witness even greater miracles, as they go with their brothers and sisters on to the campus of the city's free hospital.

While on the campus, they come across a great waiting area outside the hospital, where numerous patients and their families wait. These patients have all sorts of sicknesses, diseases, and ailments. They either lie out on the pavement or sit on benches, waiting long hours to be admitted.

They approach a young teenage girl with tuberculosis and share the Gospel with her. At first her dad is incensed. But, she looks up at the missionaries with their evangelists at their sides and she believes on Jesus Christ. Esther then puts her hand on the girl's forehead and calls on the Lord to heal her in the name of Jesus. The Holy Ghost, Who indwells in the young girl, because of her faith, fills her and makes her whole. The dad is amazed by all of this. Esther then tells him, "Your daughter is healed because her faith has saved her!" He is shocked and flushed with gratitude, as he can see his daughter come to life right before his

eyes. She leaps for joy and praises the Lord! This attracts others among her to seek out these healers for help.

Suddenly, they are inundated with all sorts of people, who clamor for these healers to heal them. They share the gospel with those who come to them! They believe the Gospel and put their faith in Christ Jesus for the salvation of their souls. The missionaries and their evangelists then lay hands on those who believe. They are then healed and made whole just as was the young sister (who once had tuberculosis). Many among them, leap for joy, and raise their hands in jubilation. They are filled with the Holy Ghost and praise the Lord for their salvation and healing!

Certain hospital authorities come out and observe what has happened. They inquire, as to this spectacle of patients, praising Jesus and worshipping this Christ for their healings. They are presented with the young sister, who had tuberculosis, and is now healed. They quickly admit her, and run tests to see if her tuberculosis is still present? As they wait for the results, they question others who had been

healed. They point to the missionaries and their evangelists, who are leaving the campus. They go after them, but they escape in to the crowds of people in and around the campus.

The missionaries and their evangelists follow the couple, who invites them to Tavleen's older sister's home in the city. They are a family of Punjabi Christians as well; her husband is also a long-haul truck driver. They live in a compound along with her brother and his family. He likewise is also a long-haul truck driver and both of the husbands are on the road. Both her sister and sister-in-law run a nearby dhoba on the Grand Trunk Road, going through the city. Her sister, Tatleen is at home, while her sister-in-law, Gurinder is at the dhoba, so they all make one another's acquaintance, as they are welcomed in by her sister.

They sit in the family room, as tea is being made by her daughters, Aakashi and Jasleen. Her two sons, Ajeet and Jaskaran come in to sit with them. They inquire about their instruments, as they play as well. As the tea is being served, they all are seated on rugs situated around the floor table. The

missionaries and their evangelists take up their instruments and lightly play a psalm or hymn for them. A little while later, Gurinder's children, her two daughters, Keerat and Jasminder, and her son, Harbir, hearing the music being played, come out and join them from having slept because of their shifts at the dhoba. Soon Tatleen's two sons adjourn to their bedroom to sleep before they must relieve her sister-in-law and her crew. She then instructs her daughters to make supper for them, before she adjourns as well to sleep. And so the lady missionaries go and help the daughters, while the men sit and continue to play and rudiment on the things of God.

When supper's ready, they serve where they have tea. Her sister and two sons are awake and join them for supper. Peter prays over the meal and gives thanks to the Lord for their brothers and sisters, as well as the hospitality they have shown them. During the course of their meal, her sister and two sons leave to go and relieve her sister-in-law at the dhoba.

Sometime later, as they are still at supper, saving some further impending home comers,

Gurinder returns with her oldest son, Ranbir, who assists her at the dhoba. Ranbir is delighted and intrigued that their guests play, seeing their instruments. When they are finished eating and relaxing around the floor table, being cleared by the ladies, Ranbir goes and gets his sarod and returns to join them. Seeing him with his sarod inspires them to play a few more hymns and psalms, before retiring for the night to sleep.

The next day, when Gurinder and her children go with her to the dhoba to relieve Tatleen, the missionaries, their evangelists, and their pastoral couple in-training go with them down to the India Gate. There, they preach from its corners round about in pairs; they proclaim the Gospel in tongues of Hindi, Punjabi, Urdu, and Bengali. They attract great crowds of Hindus, Punjabis, Muslims, Sikhs, Jains, Buddhists, even a few Jews, among those of other religions, and those of no particular religion. Among some of those are those, who were healed on the hospital campus earlier. They proclaim that these evangelists are healers, who healed them! And so many among them believe



the Gospel and believe on Jesus Christ for the salvation of their souls. And the Holy Ghost comes upon those, who believe and they are born again. They, being filled with the Spirit of God, rejoice, praise, and are jubilant unto Lord.

They then preach to those, who believe, to come forward, and pray with them to call upon the name of the Lord. They, having prayed, listen, as these preachers preach to them on baptism. They invite them to go with them to the nearest ghat on the river. So, these numerous believers, more than 100 or so, follow after the missionaries, their evangelists, and the pastoral couple up on to the ghat. There, they pray over the dark and murky water. And they all witness, as the heavily polluted water, clears into a crystal clear pool, shimmering in the midmorning sun.

Those Hindus, Muslims, Sikhs, Jains, even Jews, along with a few of those from other religions and of no particular religion watch in amazement, then witness these missionaries, their evangelists, and pastoral couple baptize these hundred or so group of new converts in to the crystal clear and clean water. They watch as

these new converts come up out of the water, being filled with the Holy Ghost, and praising Lord in the name of Jesus! They watch in reservation and resignation of belief, even though they are seeing what they are seeing. So, these missionaries, evangelists, and pastoral couple along with these newly baptized believers go parading on pass these onlookers, as they park way, to let them pass between them. They just stare at them, who are praising the Lord, as they go on pass them.

When they return to the family home, they are dripping wet from the baptism. They meet with Tatleen and her children at home. They have lunch ready for them, as the baptizers go about taking turns in the shower to change in to dry clothes. When they join the family for lunch, Tavleen tells what all happened at the India Gate! She also laments to her husband of having to go back out on the road in the morning to resume a pickup they must make in the city. "We'll be back in a week," Dalvir announces. He also says to his missionary and evangelist friends, "When we return, we'll pick you all up for our long-haul in to Punjab." Peter

then replies, "We'll continue in the city and await your return." They agree, as Peter then prays over their meal; and they partake.

The next day, early in the morning, the missionaries and their evangelists see off their pastoral couple down at the truck depot. There, the couple picks up their rig to go and do a local transport. Once they see them drive off, they are led by the Spirit to go and preach the Gospel out in front of the Humayan Tomb. They proclaim the Good News to those who are within earshot of their voices from the corners of the tomb. They preach in tongues of Hindi, Punjabi, Urdu, and Bengali! They attract a crowd of listeners, who come to hear their message on the free gift of salvation by grace through faith in Christ Jesus. They attract, as they did before, Hindus, Muslims, Sikhs, Jains, a few Jews, those of other religions, and those of no particular religion. Some 130 souls are won to Christ by their Gospel preaching, for faith comes by hearing and hearing by the Word of God! They pray with the missionaries and the evangelists to call upon the name of the Lord to be saved. They, who believe, are filled

with the Holy Ghost; and they praise the Lord in tongues of Hindi, Punjabi, Urdu, and Bengali! They then preach to them on baptism. As before, they baptize the new converts down in the clear pool of the river by the ghat.

The next day, they preach out in front of the Lotus Temple and win some 150 souls to Christ! They baptize those new converts. The day after, they preach out in front of the old Fort and win more than 175 souls to Christ! They baptize those new converts as well. The following day, they preach down by the Jain Temple in Old Delhi and win more than 200 souls to Christ. They baptize them also. On Friday morning, they preach the Gospel out in front of the Sikh gurdwara. Consequently, they are chased off by Sikh militants and escaped to their home place. On Saturday morning, they preach the Gospel out in front of the synagogue, where 112 souls and even a few Jews believe and are born again! However, the Jew leaders resent them and plot to oppose them. So, on Sunday morning, they preach the Gospel out in front of the Akshardham Temple, where the Hindus are stirred up by the Jew

leaders, for the missionaries and their evangelists are proselytizing out in front of the temple. These Jew leaders end up starting a religious riot, which involves local authorities in to causing a melee. The missionaries and their evangelists quickly go about and escape from where the riot is taking place. They duck and hide down alleyways and eventually make their way back to their home place.

They regroup there and go from there down to the Jama Masjid, where they approach the mosque, during the time just before morning prayers. Out in front of the mosque from the corners, they preach the Gospel to Muslim prayer goers; and they gather among them some hearers. However, the mosque leaders come forth and see these Christians proselytizing out in front of their mosque. So, they holler, "Infidels! Infidels!" They rally to themselves these Muslim prayer goers, who are quickly turned on the Christians. So, they take off from there and run! The Jew leaders had followed them there and cried out to the Hindus nearby, who were witnessing the commotion caused by the uprising of the Muslims. They

cry, "Proselytizers! Proselytizers!" They point to the missionaries and evangelists, who are on the run, going down fast to a nearby alleyway. This alerts the local police, who also take to the chase.

The missionaries and evangelists duck and run through the crowds of bazaar and market goers. They discreetly manage to escape by hiding in certain shops and making their way carefully back to their home place.

By the time they return, they are out of breath, where Tatleen and her children see them all out of breath and perspiring in haste. She is frightened and promptly reports, "My sister and brother in law are looking for you!" They collapse from exhaustion in the family room. Peter then speaks up, "Where are they, sister?!" She then replies with worry in her voice, "They're coming from the depot to see you!" They catch their breaths, as Peter says, "We may need to go and see them now." She is indeed worried, sensing they got into some kind of trouble. "What happened, brother?!" She has her daughters fetch them water to drink. Peter stirs to reply, "We preach the

Gospel out in front of the mosque this morning. All of sudden, those we are preaching to turn on us and gave chase, as we ran!" She is now very worried and asks, "Did the police pursue you?" As they are given drinks of water, Peter replies, "Yes!"

Then suddenly, Dalvir and Tavleen show up at her door. In fright, she quickly welcomes them in, where they step into the home and see their brothers and sisters strayed out in exhaustion on the floor rugs. They go into them and stoop down to ask, "Are you all right?!" They slowly nod their heads, Yes; and he asks, "Are you ready to go?" They gradually get to their feet, as he suggests to them, "Go and shower. Put on fresh clothes. We go!" So, they go and take turns at the shower and put on dry clothes. One by one, they pack up their belongings and they quickly go outside, where they climb up in to the cab of the Tata rig. They settle in the cab, as the couple climbs in from the driver's side.

They no sooner get settled in the cab, and then Dalvir starts up the rig and sets the gears. They take off for the street that leads them out on to the Grand Trunk Road for Punjab. They make

it out on to the National Highway in the city at the onset of the Spring Festival. They look out the windows, as they see kites flying all over the cityscape. They pass their families' dhoba on their way out of the main district of the city.



# **Crossroads of Punjab and Islamabad**

By early afternoon, they arrive in Ludhiana. They make their way up to a dhoba in the northwestern corner of the city along the road, leading to Amritsar. Dalvir pulls the rig in to an available parking space out in front of the dhoba. They all get out and stretch, as they make their way inside the establishment. They sit at a table, looking out a picture window, seeing the rig and out across the highway.

They take turns for the bathroom, as they regather at the table and order their lunch. As they sit and chat among themselves, the missionaries look out the window. They see across the highway at a school for children. They are moved by the Spirit to go over there and minister to the children.

"How is our schedule?" Peter asks. "When we finish here," Dalvir says. "We fuel up the rig and pick up a trailer at the depot for Amritsar." So, Ruth inquires, "Do we have time to make a visit in the city?" He is surprised by the request

and inquires, "I suppose, we have an hour before we need to leave." Tavleen asks, "What do you have in mind?" Esther then replies, "We wish to visit that school over there." They look out through the window and across the street at the school. "That is a school for deaf and dumb kids," Dalvir observes. But, Philip interjects, "That is where we are moved to minister to the children there."

As they are served their meals, Peter prays over them. While eating their lunches, the missionaries observe the school and pray over those there that they may be reached with the Gospel. When they are about to finish, they see the school has let the kids out for recess in the play yard. So, the missionaries get up and go, and their evangelists follow them. The pastoral couple finishes their meal and pays for them.

While they go to fuel up the rig, they go across the dual highway, and go on to the campus of the school, where the children are at play. A young girl among them runs up to these visitors and signs to them. Ruth, having compassion on her, takes her hands and folds each one over the girl's ears and prays in great faith, "So then

faith cometh by hearing, and hearing by the word of God." And when she removes her hands, the girl can hear! She can hear crystal clear and can speak for the first time! She gasps with great excitement! She looks up at Ruth, who looks graciously upon her. She then repeats the verse and expounds with "For whosoever shall call upon the name of the Lord shall be saved." She also says to the girl, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." These things being the first things she has ever heard in her young life, she believes wholeheartedly and indeed confesses with her mouth the Lord Jesus as her Savior! She is born again filled with the Holy Ghost and praising the Lord in tongues of Hindi and Punjabi.

This miracle draws the attention of the entire body of students, as well as their sign language teachers, who all flock over to these visitors to witness this miracle of faith! They see their

former deaf and dumb peer is now hearing and praising with her own voice unto the Lord Jesus! They clamor to believe, as they crowd the missionaries and evangelists, who lay hands on each of the deaf and dumb children. They follow what Ruth did in faith. And the power and ministry of the Spirit of God comes upon them. And all the deaf and dumb children that they lay hands on are given their hearing and voice, and are made whole! Their sign language teachers come over and witness this miracle. They are amazed and astonished by this spectacle of praise.

The pastoral couple pulls their rig alongside the roadway to the campus of the school. They get out of the truck come up to where the missionaries and their evangelists are filled with the Spirit of God, who is praising the Lord along with the children, who have been given their hearing and voice and are now born again. The teachers come up to them and inquire, "Who are you? Where are you from?" The pastoral couple is amazed but tells the missionaries and evangelists that they must go now. Peter tells the teachers before they leave

them, "Let these children witness to you, as to who the Lord is, Jesus Christ!" As they walk toward the truck, the children share the Gospel with their teachers.

They all climb up into the rig and take off for the depot. There, they hook up their trailer for their trip to Amritsar. They take a load of farm machinery parts to one of the most agricultural centers in India. They travel the 140 some kilometer distance northwest on the Grand Trunk Road to the Sikh religious abode of Amritsar.

When they arrive by late afternoon, news of the miracle that had happened back in Ludhiana had reached the eyes and ears of Sikhs and Punjabis alike in Amritsar via their Punjabi social media platforms and networks. The Christians and Sikhs of the city are on the lookout for these Chinese Christian missionaries and their Indian evangelists, who have accompanied them. Discrete video and audio of the miracle was leaked and posted on Punjabi social media.

When they arrive in the city, they report to the depot, where they must dock for unloading.

Dalvir gets out and checks in with the dock clerk, presents the manifest to the clerk, who signs off on it and gives him his copy. Once his new manifest is handed over to him, he goes out to his truck, where his passengers are all out of the rig, taking a stretch. He lets down the stands of the trailer and unhooks it from the rig.

When he is ready to go, they all pile back in to the cab. They go to a nearby dhoba in the city. They park out in front of the dhoba, where they all get out of the truck, and go in to the establishment. They take a table that accommodates them all in the center of the place. From that vantage point, they can look out the windows that form the walls of the truck stop. A waitress comes by and takes their orders. While they wait; they take turns for the restroom. When the waitress returns with their pot of tea and glasses of water, she takes a long look at them. She then recognizes them from the post she had seen earlier.

"You're them," she exclaims. "You're the miracle workers!" They are taken aback and not sure what she is talking about, so she pulls out her phone and shows them the video. And

sure enough it was footage of them at the school. They are shocked to see themselves on camera at the school. They see themselves praying over the children, and the children receiving their hearing and their voices for the first time in their young lives. They become unnerved, not sure how far and wide this has spread? She is enamored by them, just seeing them there in plain sight! They look around at the other patrons roundabout them, who begin to recognize them as well. They murmur among themselves about them!

Suddenly, the manager of the establishment comes out and showers them with praises. He declares that their meals are on the house! They begin to get really uncomfortable with all this attention and want to leave immediately. However, they are pressed to stay, enjoy their meal, and company by the manager and waitress. As they are served and begin to eat, those curious come up to them and engage them with questions and comments about whom they are and where they come from?

Dalvir summons the others, "We must go and pick up our next load for Lahore." So, they all

get up and follow the pastoral couple out the doors to a small gathering of those, who heard of these miracle workers, being there at the local dhoba in the neighborhood. Among them are two brothers and a few sisters who are Punjabi Christians. They approach the group of them and entreat them by saying, "Peace be with you brothers and sisters!" They stop before the rig; and they converse with one another. They tell them of their church in the area and give them Punjabi New Testaments to take with them to distribute in their travels through the Punjab. They thank one another and pray with one another, before departing and getting into the rig to take off for the nearby fueling station.

They stop at an intersection near where the Golden Temple is located. Sikhs, who are crossing the intersection and are waiting at the corner, look up at the rig and recognize those in the cab from the online video. Some of them come up to the passenger side of the stopped rig and knock at the door. So, Philip pulls down the window, as the Sikhs call out to them and invite them to go with them to the Golden



Temple. At first, Dalvir shakes his head, No! However, the missionaries ask if they are able to delay a day or so, so they can take these Sikhs up on their invitation? So, he relents and calls on his truck phone to the depot in Lahore to let them know he will be a day delayed for religious observances. They, of course, accept the delay based on religious observances. So, Philip lets the Sikhs know that they will go with them to the Golden Temple. The pastoral couple then drops their brothers and sisters at the corner with the Sikhs, while they go to find a parking space for their rig.

The missionaries and their evangelists go with the Sikhs to the west entrance of the temple. They are met at the entrance by some of the leaders of the gurdwara, who have desired to meet them, for they have seen the video as well! They want them to put coverings over their heads, but Peter and Philip protest, citing that they cannot cover their heads for that would dishonor their Lord. The Sikhs are taken aback and inquire as to why they have such a reservation? So, Peter shows them from one of the Punjabi New Testaments, where it is

written, "Every man praying or prophesying, having his head covered, dishonoureth his head" and "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man."

They are intrigued! So, the missionaries invite the Sikhs to go with them and hear them. The Sikhs take them up on their offer and along with some devotees and visitors, who also recognize the missionaries. They all go to the nearby commemorative public garden, where they sit out on the grass of the park.

Peter acts as sort of a guru for the group of them and teaches them in tongues of Punjabi and Hindi: "You know of 'The True One' but He has a name and His name is Jesus Christ! He is the true light, as it is written, 'That was the true Light, which lighteth every man that cometh into the world.' and 'He that hath received his testimony hath set to his seal that God is true'. As Lord Jesus declared, 'But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to

worship him.' Jesus is true! And taught us the way of God. His testimony is that 'I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. ... And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. ... I am come in my Father's name!' Furthermore, 'That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth' and so, 'Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.' For Jehovah is the Father and Jesus is the Son! Listen, as it is written, 'Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.' 'For God so loved the world, that he gave his only begotten Son, that

whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.' And, 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.'"

While Peter is teaching, the pastoral couple arrives on the lawn and joins their group, sitting with the evangelists, who are alongside the missionaries. When Peter concludes his teachings on Christ and the Gospel, he offers for them to believe on Jesus for the salvation of their souls. The Sikhs and their leaders stand to their feet. They thank them for sharing with them their faith but they leave to return to their gurdwara. Only a few devotees and visitors remain, and they believe and pray with the Christians to call upon the name of the Lord to be saved! The Holy Ghost comes upon them and being filled with the Spirit of God, they

praise the Lord in tongues of Hindi, Punjabi, Chinese, and Urdu!

Dalvir comes up to Peter, as he, the missionaries, and the evangelists get to their feet, "Let us go brother and make for Lahore." They comply and go with them out of the garden and onto where the rig is parked at the nearby depot for their next haul. They enter in to the trucking yard, where they all climb up in to the rig that is all hooked up to a trailer detached from the warehouse dock and ready to go. Dalvir starts up the diesel and sets and gears. They take off out of the yard and on to the street that leads them to the Grand Trunk Road.

By nightfall, they arrive at the international border to Lahore in Pakistan. They travel through a truck lane between high chain-link fences through the edifice of India and out in to a corridor toward the gate of Pakistan. There between the two nations are no parades of bravado but rather transparent shows of force. There are tanks and surface-to-air missile systems that line and guard the outer perimeters between both nations. There are floodlights

mounted on guard towers that beam in to the corridor, where they wait among numerous vehicles in the lanes in order to approach the gate.

They finally reach the border checkpoint. There, they pull alongside the border station. They are ordered to get out by the Pakistani border patrol, where they present their passports. Dalvir also presents his manifest. The border guards check their documents and run them through their systems. They all come back greenlighted. Those, such as the missionaries and their evangelists, must pay the necessary fees for their passports to be stamped with temporary visitor visas. So, before they are allowed to board the rig and proceed through the border gate, they pay the fees and are processed with their temporary visas stamped in their passports.

The green light goes on as the gate is opened for them to proceed across the border and into the city. They take their haul to the trucking yard, where they back the trailer into an available warehouse dock. Dalvir gets out and as before he drops a trailer and checks in with

the dock clerk to sign off and get his copy of the manifest. When he returns to the rig, he pulls it out of the yard and goes to a nearby dhoba, which is a full-service truck stop with pumps and showers. They avail themselves of the facilities to shower and put on a change of clothes. When they are freshened up, they gather at a table to the company them. They order their meals and have some friendly banter with one another while they wait.

During their waiting, while their hot pot of tea and glasses of water are brought to them, a group of patrons at a corner booth recognize them, once again from the online posted video. A young adult couple comes from the booth and approaches them. They introduce themselves as local church youth leaders, who have a youth group, who wish to meet them. They call over their cell group of ten youths, five boys and five girls, who come and surround the table. The missionaries get up to greet them, as does their evangelists. They decide to pull their tables together and join one another in having a meal and fellowship together in the midst of this truck stop.

They chat and share with one another their dishes. The leader of the youth group invites them to their church tomorrow for Sunday service. Although Dalvir has to pick up their next haul in the morning and return to Delhi, he agrees to a minor delay. So, the pastoral couple, the missionaries, and their evangelists stay at a local hostel for the night.

The next morning, they get up, and after showering and dressing for church, they check out of their rooms. They go to where the church is located and meet with the youth leader couple at the entrance to the church. They welcome them in where the pastor and the youth group come up to welcome them. Pastor Samuel mentions the video of them he saw online. So, he asks for one of them to come up after the singing of psalms and hymns to give a message from the Lord to them. When the hour of praising and singing ceases, Peter goes before them at the pulpit and begins to give a prophetic message.

As he leads them in prayer, he begins: "Jesus said, 'Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth



leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.' The parable of the fig tree is about Israel being reborn in the land when he is yet a young nation. And when he has yet the young nation, tender and about put forth leaves, we are to know that the season of our Lord's return is here! We are the generation that will see all of what Jesus prophesied in his Olivet discourse. Consider that a day to the Lord is as a 1,000 years, 'But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.' And also that the maximum number of years for a man is 120, 'And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.' Consider the time that came time that is to come that 'And after threescore and two weeks shall Messiah be cut

off' in which our Lord was crucified in AD 30 and 40 years later in 70, as Jesus prophesied, concerning the buildings of the temple, 'See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.' Just as Daniel also prophesied that the Roman legions of the Empire came to the land came with their prince, Titus, and indeed destroyed the city of Jerusalem and also the sanctuary, the temple, 'and the people of the prince that shall come shall destroy the city and the sanctuary'. These things occurred during the seven-year Roman-Jew wars from AD 66 to 73. The parable of the fig tree began when Israel was reborn in 1948 just as the prophet Isaiah alluded to in his prophecy, 'Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.' And just as the prophet Ezekiel prophesied in his prophecies, 'But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come' and 'Then he said unto me, Son of man, these

bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.' When Jesus said, 'Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.' He is pointing to when the time is of the end of the generation, looking to the last 40 some years of 120 years! Jesus promised that this generation shall not pass until all these things be fulfilled! And yet, no one, not even us will know the exact date and time of our Lord's return, 'But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.' Yet, we will know the season and that season is here! Amen and amen!"

When Peter concludes his prophetic sermon, they have communion, and finish with more praise and worship. The missionaries gather with Pastor Samuel and his wife, their

evangelists, the pastoral couple, as well as the youth leader couple and their youth disciples. They sit on rugs of muslin in the back of the church, where they have tea and a fellowship lunch served to them by some of the youth disciples. Dalvir speaks up and says, "We must leave in the afternoon, make our return haul by nightfall." Peter then replies, "This is where we must depart. We will stay with Chirag and Karamjot and their disciples. They will go with us on to Islamabad, where we will continue on without them into the Valley of Peshawar."

Their evangelist couples appear distraught, but Ruth comforts them, "We commend you to the care of Dalvir and Tavleen. They will continue to disciple you." They understand. Peter then continues, "Our Lord commissions you to return to India. Plant churches in the cities, where we evangelized. Go and make more disciples. Teach them our Lord's commandments, and baptize new converts." The pastoral couple agrees to their mission.

When they finish with their tea, they have a time of prayer. The pastoral couple and their discipleship couples embrace their brothers and

sisters. And they leave. They go out in front of the church and see their brothers and sisters off. They go from there and on to where the rig is parked at the truck depot.

They return in to the church. There, they disciple with their youth couple and their disciples on their ministry there. They take the afternoon, where the missionaries go with the blessing of Pastor Samuel and his wife, along with the youth couple and their disciples; they go with them into a nearby neighborhood of Muslims. They go from home to home, where the missionaries share their disciples how they share the Gospel with their neighbors in tongues of Urdu and Punjabi. Most of their neighbors they encounter are women and children of the home, as they are mostly tending their homes. But, a few Muslim men are here and there. They soon attract these neighbors to gather about these visitors. They listen but many did not believe. Only a few of the women and children believe the Gospel and on Jesus Christ for the salvation of their souls. They pray over them and these new believers call upon the name of Lord to be saved. They

preach to these new converts on baptism and invite them to go with them to the Ravi River to baptize them. But, they disperse quickly to their homes, not wanting to go with them out of their neighborhood. So, they go on to a few of the other neighborhoods among Sikhs and Zoroastrians, sharing with them the Gospel. But, they get little in the way of listening or believing the word of God. They return to the parish a little deflated but not defeated. The pastor and his family have them share with them supper. They do so before they have a time of prayer and then they bed down for the night.

The next day, they go again. But this time, they pair-off in teams of four. Each of them being led by one of the missionaries, they go to different sites in the vicinity of the Fort to open-air preach the Gospel to the people, who are visiting the sites. A team headed by Peter preaches the Gospel out in front of the Walled City; a team headed by Ruth goes and preaches the Gospel out in front of the Gate; a team headed by Philip goes and preaches the Gospel out in front of the Pavilion; and a team headed

by Esther goes and preaches the Gospel in the Gardens.

They attract great crowds of residents and visitors alike, preaching the Gospel in tongues of Urdu, Punjabi, Chinese, and Hindi. Among them are Muslims, Sikhs, Zoroastrians, Bahais, Hindus, Parsis, as well as Chinese tourists. The Spirit of God comes upon them, as many among them believe the Gospel and believe on Jesus Christ for the salvation of their souls.

They pray with the evangelistic teams to call upon the name of the Lord to be saved. The teams then preach to the new believers on baptism and invite them to go with them on to the Ravi River to be baptized. They walk up the boulevard, some 800 new converts, to the north of the Walled City to the banks of the river. There, they take the day baptizing all these new believers in the water of the river. The new believers come up on to the banks. After being baptized, they are filled with the Spirit of God, praising the Lord in song.

By late afternoon, the missionaries along with their evangelists finish baptizing the last of these new converts. They come up on to the

banks also filled with the Spirit, praising the Lord along with these new converts still there in worship. By evening tide, they all disperse, and the missionaries and their evangelists return to the parish, drip dry in the cool of the air. They take turns for the showers, changing into dry clothes for supper with Pastor Samuel and his family.

When they wake up next morning, Peter gathers his disciples together for prayer and is moved in his spirit to warn and advise them on this being their last day in Lahore. "Be prepared for us not to return here! And be prepared for us to gather at the bus station. And board the bus out of here northwest to the next town." They heed his warning and go out to where the bus station is located and go from there in their four teams. One of the teams goes to the Masjid, one to the Samadhi, one to the Badshahi mosque, and one to the Khan mosque. Out in front of these places, they open-air preach the Gospel to passersby and tourists, some of which are Muslims and Sikhs.

At first, there are curious onlookers, who stop and listen to what they are saying. But, as they



make clear the way of the Lord, they begin to attract mobs of angry Muslims and Sikhs, who are ready to seize them and make examples of them. Like on cue, they being in the Spirit, take off for the bus station. As they rush down streets and connecting alleyways, they outrun the chasing mobs. As they duck and cover in the crowds and through the bazars, they make their way down to the bus station. They meet up at the station and quickly board the waiting National Express northbound for Gujranwala. They pay their fares and take their seats on the already crowded bus. Within minutes, as the mobs reached the station in search of the evangelists, the bus takes off goes en route northbound out of the city.

They take the bus across the Ravi River in to the Rechna Doab plain, where they enter Gujranwala and make a stopover at the bus station. They step out and see a city that is a military industrial complex geared for a war-footing. While they go to seek out the church Pastor Samuel had referred to them before they left, they see lots of military vehicles and tanks being loaded onto flatbed cars in the nearby

train yards (that are westbound). They follow the instructions given to them and seek out the church and behind a clothing bazaar stall. The owners are a Christian family, a couple and their two children, of whom the father's brother is the pastor and has a family, who operate an adjacent storefront of market groceries. They have adjoining back rooms, which serve as their church hall. The youth group couple calls to the pastor that they are from "Sam"; they are welcome in to their back rooms. There, they sit and have tea for a discussion.

When the missionaries talk of evangelizing in the city, the pastor cautions them by saying, "This city is dominated by the military and jihadi militants. Doing any such evangelism, we had to cease because so many of us were attacked and even killed, if we so much as mention the name of Christ openly. Come with me tomorrow and you all will see what I'm saying." They are disappointed, but they heed his warning. They take the day and fellowship with them, helping them with their business. They have lunch with them. Later on, after closing, they have supper with them in the

evening. Afterwards, they sleep in the back rooms for the night.

In the morning, as the bazaars are closed for the day, the pastor takes them out after breakfast down toward the main boulevard of the city. The streets and alleyways are crowded with spectators, who are awaiting a local military parade, going along the main boulevard. The pastor takes them through the crowds toward the front lines of the parade route. They watch as an elite squadron of Pakistani troops march under the national and Islamic war flags.

Following them are squads of tanks and truck carriers loaded with long-range missiles. Their air force is showcasing their latest jet fighter and bomber, being towed by trucks through the parade. They are then accompanied by a squad of their air force pilots, marching alongside them. Bringing up the rear of the parade is a cadre of black-clad jihadi militants, shouldering Kalashnikov rifles, carrying Islamic and Palestinian war flags. Following them are another cadre of black-clad jihadi militants, shouldering rocket propelled grenade launchers. They also carry the Palestinian flag,

the Turkestan flag, and the Turk Confederation flag. Signs, shouts, and chants of "death to Israel" and "allahakbar" can be seen and heard from them!

The pastor turns to Peter and the missionaries, and says, "You see, Pakistan is truly an Islamic Republic. Ever since the fall of the East-West War, Islamic nationalists have taken over two thirds of the government, and have changed our country in to an all-out Islamic nation." Peter then counters, "And yet we are called to love our neighbors." He then rallies them, "Come, let us go into the neighborhood, where our church is located and go from home to home." He leads them with the pastor beside him, wading through the crowds, and returning to where their church is located in the bazaar.

From there, they being led by the Spirit, they go into a residential neighborhood, adjacent to where the bazaar is located. They go in teams of four. Each missionary heads up each group; and they fan out from the corner in to a square kilometer from there. Each team, goes from home to home and shares the Gospel with their neighbors, whether they are Muslim, Sikh, or

of other religions, or of a particular religion. Some of whom are returning from the Islamic military parade. They encounter those who are actually curious and surprised by hearing the Gospel and of eternal life in Christ Jesus. They manage to get a few courageous enough to believe the Gospel and pray with them to call upon the Lord to be saved. They also share with them on baptism and invite them to be baptized, but they wish not to be baptized at this time.

By late afternoon, they return to the church, where Peter tells them, as they gather in the back rooms, "You all go out each day in to these neighborhoods and share the Gospel. And return to those, who believe, and encourage them to church fellowship. Preach to them on baptism until they are baptized and profess the name of Christ before man."

On Sunday morning, Peter gives his second prophetic sermon in the back rooms. There is a modest gathering of the missionaries, their disciples, the pastor, his family, as well as his brother and his family: "What is next now that the West and Asia have turned each other

upside down? They have inadvertently set the stage for what Daniel had prophesied would occur between the ram and the he-goat. Prior to this prophecy, as we have seen the East came against the West and put them in darkness and under the turmoil and duress of martial law, civil war, food scarcity, silos, and bunkers. The East invaded the West from across the lands and seas! As this has unfolded now, Iran has risen up and sent forth his armies and forces all across the Near East, 'I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.' And he invaded a Turkey that had been plunged in to the dark by an old nemesis and changeling. Iran's Shia Crescent allies, the Kurds and Shia Iraqis have invaded the whole of Iraq, in to the Arabian Gulf, and up in to Turkey. And what has come about is a peripheral world that is grayed out. The world is now returning to the scope and breath of the old Roman world, which is the Muslim world! But, with the rise of Turkey, so shall he, the first king of Javan, will retaliate with his forces

to stamp out the reach of the ram, 'And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.' Behold, no one came to the aid of Turkey and no one came to the aid of Iran. Where are their allies? But, they are grayed out and are in the peripheral world! Then the word against Elam will be unleashed to break the bow of Iran's foremost of his might by the Turks coming in from the north and Israeli missiles coming in from the west, 'The word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying, Thus saith the LORD of hosts; Behold, I will break the bow of Elam, the chief of their might.' And the outcast of refugees will go forth to escape the tumult in to the lands of their enemies in Turkey, Iraq, Arabia, and even in to Jordan and Israel, 'And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and

there shall be no nation whither the outcasts of Elam shall not come.' This will give rise to Turkey, having resoundingly defeated Iran and his allies! But then, the first king of Javan is cut down at the height of his power, and over what he has conquered, 'Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.' And then the four notable horns will emerge and reshape the Near East! Amen and amen!"

The next morning, after they had a Sunday of worship, prayer, and fellowship together, the missionaries and their disciples take the next bus, continuing northward to Islamabad. They cross over the Chenab River and make a stopover at the express station in Gujrat. They take advantage of the time to go to a nearby Sufi restaurant to have brunch.

The waitress takes their orders, as they sit and discuss over tea and the voices, what the military buildup means what war is on the horizon. But, when it comes to the Gospel and things God, they speak openly and at length. The waitress serving them overhears their



godly conversation about Jesus Christ and she seems interested. So, the youth pastor takes the opportunity when they receive their bill to write in Urdu two verses, John 3:16 and Romans 10:13, so as to give biblical instructions to the waitress on how to be saved in Christ. They pay the bill and include for her a tip on the bill. When she returns, they give it to her, and tell her to keep it all. She thanks them, as they get up to go.

Before they are about to leave, she comes up to the youth leader's wife and simply says "Thank you" in Urdu to her and by extension to them all. Karamjot offers to pray with her, but she politely declines, seeing all the other patrons around the restaurant. She offers for her to take a break and come out with them for prayer with her. She goes to let her manager know that she is taking a break. So, she returns to go with them outside the place. Off to the side the restaurant, Karamjot prays with the waitress and she calls on the name of Lord for the salvation of her soul, as she believes the Gospel. She is filled with the Spirit, as she quietly praises the Lord before Karamjot and

those praying with her. She again thanks them and quickly goes inside the restaurant to return to work.

They again praise the Lord for another soul won to Christ, as they return to the bus station to resume their ride northbound. They head out of Gujrat and across the Jhelum River by early afternoon into the town of Jhelum at the station near the Chowk. They step off the bus and take advantage of the station's facilities, before they regather out in front of the station. There are lots of military personnel going to and from either on patrol or in transit, as the Army Quarters is adjacent to the market area.

They form into four teams and go to each quarter of the station to share the Gospel with passengers in transit, as well as with passersby. They gather among themselves some curious people; among them are some military personnel. The Spirit of God comes mightily upon their quiet boldness. Their witnessing attracts some listeners even among the military personnel. Among them are a few, who believe the Gospel and let the evangelists pray with them to call upon the name of the Lord to be

saved. They also share with them on baptism. But, these new believers, a few military personnel among them cannot spare the time. So the bus is about ready to leave and the missionaries and their evangelists must depart. They all quickly go from there a ways and resume their destinations. They again board the bus and go further northward, crossing the northeastern plateau, going in to Gujer Kkan for another stopover.

The bus pulls into the station along the Service Road, which is a transit point. So, again the missionaries and their evangelists step off the bus. They form the four teams to go along the Service Road, sharing the Gospel with those in transit and those passersby. Some hear, but most walk on, steering clear of them. But, they happen upon a Muslim woman and her daughter, whose husband is in the hospital. They are out in front of the hospital and the mom says that they are going in to visit him, as he is dying of stomach cancer. They are filled with compassion for her. They ask, if they can go with them, to visit him as well. So, she agrees.

When they go in, they are informed by the head nurse that only four can go in to a room at a time. So, Peter and Ruth are moved by the Spirit to go with the lady and her daughter to the cancer wing of the hospital. They go in to a room, where the lady's husband is lying in pain and agony, as his cancer is in its advanced stages. As they go in, the husband's wife is filled with sorrow over her husband lying there and slowly dying in agony. She goes to his bedside, as she lets her daughter with Ruth at the doorway.

Peter accompanies her at the man's bedside and looks on it him with death warmed over his face. He, being filled with the Holy Ghost and with compassion in his heart, prays over the man in tongues of the man's native dialect. He prays over him the Gospel. The man is aroused with sudden awe and wonder at this strange Chinese man, praying over him in the language he best understands. And he believes the Gospel!

Peter puts his hand over the man's stomach and over his forehead. He praises earnestly for the Lord to heal him of his cancer. And the man

believes and puts his faith in Christ Jesus! In that very hour, the man is flushed with new life and gets up out of his bed, for his cancer is gone! The man's wife and daughter rejoice over him. And they too believe the Gospel and on Jesus Christ for the salvation of their souls. When the nurse comes in to check on the patient, she is awe struck. For the man, who was a prominent local civil servant, is up and alive as if he was never sick!

She runs out to summon the doctor, as the evangelists come to the doorway of the room and peer in to see the man and his family jubilant and praising the Lord. Peter and Ruth pray over the family, before they leave the room with their evangelists, for the exit. They leave the hospital and return to the station, where they board the bus once again, heading northbound for Rawalpindi.

By nightfall, they arrive at the bus station along Bus Stop Road at the interstate intersection in the city. As they step off the bus and onto the platform, Chirag and Karamjot lead them toward the back of the station. They cross over to the Service Road, where they walk up along

the road on pass a steady flow of traffic. They go on to a nearby sweets shop.

There, Chirag and Karamjot approach the owners, standing behind the counter of their open-air shop. They immediately recognize them as brothers and sisters in Christ. And they come out from behind the counter and embrace them. They invite them to go with them, while their daughters tend the store, to the home in the rear the storefront. Their home serves as a parish for their home church, where they minister. They gather in their family room, where they are served tea. They have supper ready, so they eat and discuss their journey there from Lahore. They even relay some of the most eventful things that happened along the way.

Their daughters come in to join them, having closed up the shop for the night. When they finish their meal, they sit and listen to Peter who shares with them, as a church, his third prophetic message: "Then an inner circle of Israel's enemies will rise up against him after the fall of Elam. Those who heed the word of the Lord among Philadelphia and Israel shall

escape into the wilderness to their places of refuge. Then shall these Sunni Arab states form a Confederacy and encircle Israel to invade and cut them off, 'They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.'

They shall desire to raise the Palestine flag over the beautiful land. They are the evil neighbors of Israel, as prophesied by Jeremiah, 'Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.' After the first great war of the 20th century came the

Arab states. And after the second great war came the rebirth of Israel. In the day of the fulfillment of that Psalm 83 war will foreshadow the day of the Lord to come, as prophesied by Zechariah, 'The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God. In that day will I make the governors of Judah like an hearth of fire among the wood,



and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.' So then the Lord will raise up the forces of Israel to resoundingly defeat their evil neighbors! They will smite Edom, the tents of Esau, as well as the Palestinians. They will seize their lands as their own, as prophesied by Obadiah and Ezekiel, 'Therefore thus saith the Lord GOD; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword. And I will lay my vengeance upon

Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD. Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred; Therefore thus saith the Lord GOD; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast. And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the LORD, when I shall lay my vengeance upon them.' they shall deal with their evil neighbors as they did against the Canaanites and the Midianites, as in the days of the judges, with their governors, being in the spirit of Gideon and Deborah. And Israel shall annex the lands all around them, especially in the Jordan, as prophesied by Jeremiah and Zephaniah, 'I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border. Therefore as I live, saith the LORD of

hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.' they shall repossess the Temple Mount to build upon it there sanctuary, as prophesied by Isaiah, 'When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain', Obadiah 'But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions', and Jeremiah 'Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.' And in the process, they show destroy Damascus from the face of the earth, as prophesied by Jeremiah 'Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are

fainthearted; there is sorrow on the sea; it cannot be quiet. Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: anguish and sorrows have taken her, as a woman in travail. How is the city of praise not left, the city of my joy! Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts. And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Benhadad', and Isaiah 'The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.' They will lay waste to Arabia, as prophesied by Jeremiah, 'Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil the men of the east. Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear is on every side. Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and

hath conceived a purpose against you. Arise, get you up unto the wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, which dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD. And Hazor shall be a dwelling for dragons, and a desolation for ever: there shall no man abide there, nor any son of man dwell in it.' So, the conclusion this war ushered in the rise of little horn, as prophesied by Daniel, 'And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up', who will make a covenant with the many, the many, meaning Israel and his surrounding defeated enemies, for one week, 'And he shall confirm the covenant with many for one week.' Amen and amen!"

When they adjourn for the night, they take turns at the wash house. They then bed down in

the family room, while the family adjourns to their respective rooms.

In the morning, they have breakfast. The pastoral couple and their daughters open up their shop. The missionaries and their disciples go out and down into the Old City. There, they go from home to home in the four teams throughout the core neighborhoods, where they share the Gospel among the Muslims, especially to the women and children. They attract a great deal of Punjabis, a few Pashtuns, and some Mahejirs.

Some listen, while others reject, but they remain to hear from the teams and among them there some who believe the Gospel. They pray with them to call upon the name of Lord to be saved. They also preach to those, who believe, on baptism, and invite them to go with them to the ghat on the river. There, they baptize their new converts. There are Hindus, Sikhs, and Muslims that stand on the ghat and watch in observation. They come up out of the water and onto the ghat, praising the Lord, and being filled with the Holy Ghost. These religionists, who watches, as these newly baptized believers

go on pass them, continue praising Jesus. So, they return to their home church and give a praise report to the pastoral couple about going and evangelizing in the Muslim neighborhoods.

They are amazed at their testimony, knowing how hardhearted most Muslims are toward the Gospel. They go out the next day, the day after, and throughout the week. They preach the Gospel in teams of four out in front of the temples and the shrines, and to the Kashmiri refugees, as well as to the Punjabis, and Pashtuns. Some among them believe the Gospel and pray with the teams to call upon the name of the Lord for the salvation of their souls. They also preach on baptism to these new believers and invite them to go and get baptized. So, they go up to the ghat, even after a cremation ceremony had taken place. And as before, they baptize these new converts in the water. And again there are Muslims, Sikhs, and Hindus, who witness and watch these baptisms. Again, they only observe, as the missionaries and evangelists finish their baptisms with their group of new believers, who come out of the water, and on to the ghat. They, being filled

with the Holy Ghost, praise the Lord and sing songs unto the Lord, as they go on pass these observers, and on to their homes. The missionaries and their evangelists again return to the pastoral family and report to them more praise reports on how they have invited new believers to join their church. So, when Sunday morning comes, a few of those, who believe, and were invited, show up, and join them for service.

Early Monday morning, the missionaries and their evangelists go to leave for Islamabad. The pastoral couple prays with them before they go to bless them. When they return to their shop, the missionaries and their evangelists go by metro bus up to the twin city, traveling along broad avenues of forested lanes. They arrive at the bus stop in Sohan, near to their destination, Chirag and Karamjot take their missionaries and their disciples to the home church of a pastoral couple. There at the family's general store, they meet with Pastor Rajpal, his wife, Saihajleen, and their children, a son, Akaldhian, and two daughters, Yadleen and Pranjeeta.



They are invited in to the parish of the store and are served tea. Pastor Rajpal's sister, Rasleen, her husband, Parambir, their two sons, Veerindar and Sarabnam, and their daughter, Tejindar, all join in to see these visitors. They sit and discuss their arrival there, and what they have done: how they ministered at the church in the city in Rawalpindi. They are pleased to hear of their evangelistic exploits. The pastor has his daughters and his sister's daughter, go and open the store, while they continue their conversation with their guest brothers and sisters.

Peter is inspired to share with them, while they are gathered for his fourth prophetic message: "And this is how all of Israel will be saved, 'Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved' 'And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob', when he will have dwelled safely and securely in the land, as Ezekiel had prophesied, 'Thus saith the Lord GOD; When I shall have gathered the

house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the LORD their God' 'And thou shalt say, I will go up to the land of unwallled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates'. Then the time of Jacob's trouble will commence at the day of the Lord, 'Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it', when the war prophesied by Ezekiel will turn against the people of Jacob, as it had against the saints, when the covenant will be broken, as prophesied by Daniel, 'and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that

determined shall be poured upon the desolate.' As the seven years prophesied for the aftermath of the cleanup of the war, 'And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years', denotes the length of the war itself. This war will coincide with the four horsemen of the Apocalypse, the seals, the trumpets, and the vials, which encompass the Olivet discourse, as prophesied by the Lord in the Gospels of Matthew Mark, and Luke. The war against the saints shall unfold; and those of Philadelphia shall flee through the open door, 'I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name' and 'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth', as prophesied by John in Revelation, 'And when the dragon saw that he was cast unto the earth, he persecuted the

woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. '. They shall flee into the wilderness, to the places of refuge to escape the duration of the onslaught of the flood, 'and the end thereof shall be with a flood, and unto the end of the war desolations are determined.' All of this as prophesied by Joel, 'Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come', by Zechariah, 'Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations

against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city', and by John in Revelation, 'And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.' And as the war is building up to a crescendo, the Assyrian, who is Gog, will rally to his sides the peripheral nations roundabout Israel: Iran, Turkey, Sudan, Somalia, Libya, North Africa among the league of Berbers, Moors, and Bedouins, as well as the Balkans, the Turkic states, including Turkestan, Azerbaijan, Afghanistan, and Pakistan. And while they gather to plunder and loot Israel, those on sidelines, who give but a modest protest, those of the weakened Western nations, the United Kingdom, the USA, Australia, New Zealand, Canada, and the Gulf State Emirates. However, at the abomination of desolation, when the Assyrian comes into the land, a selection of these protesters will be raised up to form a coalition to go against the Assyrian and his forces, as prophesied by Ezekiel, 'Behold,

therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness', and Micah, 'And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.' Then Egypt will be besieged and plunged into chaos and civil war, as prophesied by Isaiah, 'The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.' The war between the Kings of the South and the North will be underway, as prophesied by Daniel. At the height of Jacob's trouble brought upon Israel and the slaughter of the saints is at the fullest, as prophesied by Zechariah, the remnant of Israel will be brought out when the Son of man returns in the clouds

and they behold him, 'And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn' 'And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.' So, they shall escape to the saints of Philadelphia in the places of refuge, where they shall prostrate themselves and be grateful for their deliverance, 'Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee!' And herein is the day of the Lord, as prophesied by Zechariah, 'Then shall the LORD go forth, and

fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.' Amen and amen!"



They are intrigued by his message, as they see around about them. Even in their nation, there is a ramp up to such a war in the Near East. They pray for their ministry in the city. And they adjourn, as Pastor Rajpal goes with the missionaries and their disciples (as his family and sister's family go to help tend the store). They go down to the main chowk, where they demonstrate for the pastor how they go in four teams and evangelize among the people. They, being filled with the Spirit of God, preach the Gospel from the four corners of the market area. They preach to Punjabis, Pashtuns, Mahejirs, Kashmiris, Muslims, Hindus, Sikhs, as well as those of no particular religion, and those of other religions. They preach on the free grace of the Lord for salvation in Christ in tongues of Urdu, Punjabi, Pashto, and Pothohari.

They attract a large number of hearers. Among them are those who listen and believe, as the Holy Ghost comes upon them! The pastor witness, as many among them, prays with the missionaries and their evangelists to call upon the name of the Lord for the salvation of their

souls. They also preach to them on baptism and invite them to go, where water is near to baptize those who believe on Christ Jesus and His Gospel. The hundred or so new believers go with the missionaries and their evangelists out toward the Nallah River. They parade on pass the college campus, as the new converts sing and praise the Lord in tongues of Urdu, Punjabi, Pashto, and Pothohari. The pastor escorts the missionaries and the evangelists, along with the new converts following, down to the banks of the river. There, they baptize the new believers in the water. As they baptize them, there are those from the chowk, among them Muslims, Sikhs, and Hindus, who come out to watch this baptism.

The next day, the day thereafter, and throughout the week, the missionaries and their evangelists go along with the pastor, who brings along his son, Akaldhian, and his sister's two sons, Veerindar and Sarabnam. They all go out again and again, throughout Sohan, from home to home in the apartment complex, on to the local college campus, in the plaza, and in the local fruit and vegetable market, they

preach and share the Gospel among the people and their neighbors. They preach to Punjabis, Pashtuns, Muhejirs, and Kashmiris, and among them, there are Muslims, Sikhs, Hindus, backslidden Christians, as well as those of other religions, and those of no particular religion. Many among them believe the Gospel and put their faith in Christ Jesus for the salvation of their souls. As they go about soul winning, the Holy Ghost comes upon them, and is poured out on them, who listen and believe. As a result, a great revival begins in this town of Islamabad.

They, being filled with the Holy Ghost, preach to those on baptism, and invite those who believe, to go out to the river to be baptized. All of them, who believe and put their faith on the Lord, come out to the water. At the banks of the river, they go out with the missionaries and their evangelists, and they are baptized down in the water. They invite each of those who believe, some 500 new converts, to the church at the general store for Sunday morning service. So, when Sunday morning comes, at least half of those come to the service (the

largest gathering the church has ever assembled).

The pastor has Peter and Philip host a revival service, as they, their wives, and their evangelists organize a praise and worship service. They sing psalms, hymns, and spiritual songs throughout the morning. They then have a fellowship lunch with them, being hosted out of the store, consisting of rice, paratha, curry, khichdi, and dal punj ratans. They also take up a love offering so they can go get sweets and baked goods to have with their fellowship.

They also serve pots of tea as well. They play music with songs, being accompanied by a brother on tabla, seated next to Philip on his acoustic guitar, and Esther with her tambourine. They are also accompany by a sister on a tanpura, a brother playing a shebnai, another brother playing a sitar, and another brother on harmonium to round out the sound.

They play all afternoon after lunch, and into the evening, they all sing and play. By nightfall, the brothers and sisters begin to leave, being filled with joy and peace in their souls. So, the musicians and singers wrap up with one last

song unto the Lord. They quietly finish with the pastor, leading them in prayer to close out the worship service, before dismissal. The musicians, who accompanied the missionaries, pack up their instruments and head for their homes. So then, the missionaries, the pastoral families, and their evangelists retire into the parish, where they ready themselves for sleep.

Monday is a state-sanctioned holiday, Parade Day, and thus, businesses and schools are closed to commemorate that day. So, the pastoral families along with their missionaries and their evangelists attend the grand military parade. The parade starts at the Islamic Chowk, proceeds down Constitution Avenue, and ends at the Monument, with a ceremony out in front of the Museum on the Parade Ground.

The pastoral families, the missionaries, and their evangelists pick out a spot along the parade ground in the National Park to have a picnic. There, they lay out on rugs and carpets they brought with them to sit on and relax. They also begin to partake of a prepared picnic they had brought with them. The missionaries and evangelists look around them and see all

sorts of people there in the National Park, at the National Monument, out in front of the National Museum, at the Cultural Complex, and at the Sino-Pakistan Friendship Center, as well as at the Sports Complex (that is out in front of the Rawal Lake). So, the missionaries speak with their evangelists and show them all the people around them. They are then moved by the Spirit of God for revival there.

So, as the military parade is underway, beginning out in front of the Red Crescent Zone, the leaders from some of Pakistan's Allied nations, neighboring them are in attendance, such as the akhoond and ruhani of Iran, the imam of Turkey, the mahdi of Assyria, the amirs of Turkmen and Tajik, as well as the emirate of Afghan. They all stand alongside the rana of Pakistan, the chief amir of the parade and head of the Islamic Republic. As military vehicles, surface-to-air missile launchers loaded with missiles, armored personnel vehicles, tanks, as well as squads of armed troops from all three branches: Army, Navy, and Air Force march along Constitution Avenue and down the closed highway artery

toward the National Park, the missionaries and their evangelists go in their four teams to the four corners of the National Park, at the Monument, the Center, the Complex, and out in front of the Lake.

They preach the Gospel of God's grace in Christ Jesus to the crowds of people there: to Punjabis, Pashtuns, Muhejirs, Kashmiris, Muslims, Sikhs, Hindus, as well as to those of other religions, including backslidden Christians, and new believers that were baptized, and also to those of no particular religion. They preach in tongues of Urdu, Punjabi, Pashto, and Pothohari, as the spirit gives them the utterance! And many upon many listen and believe the Gospel, as the Spirit of God is poured out upon them in the park. Hundreds and hundreds among them pray with the missionaries and the evangelists, as they call aloud upon them all to call upon the name of the Lord Jesus Christ for the salvation of their souls. And the new believers, who had been baptized, also pray with those who believe in the crowds, and the Holy Ghost is upon them and fills them with power from on high so that

they prophesy the Gospel of eternal life in Christ Jesus among them. They preach to them on baptism that they are now to identify with the death, burial, and resurrection of Jesus Christ and profess their faith openly before all men there, whether Muslim, Sikh, or Hindu alike!

Some 500 new believers, men, women, and children alike follow the missionaries, their evangelists, and some of their baptized disciples down to the banks of the Rawal Lake. There, they wade out and call on them at the banks to come out in lines to one of the baptizers and be baptized. And so they come out in lines of dozens upon dozens, who are baptized, as Muslims, Sikhs, and Hindus watch from the park this massive baptism take place. So, some of the Muslims go and alert the park and military authorities as to what is happening at the lake. They soon return with some park and military police officers, who quickly assess the situation, and immediately call-in for reinforcements.

The pastoral couples, seeing what is happening, quickly gather their families and quickly leave



the park for their home. The missionaries and their evangelists see the Muslims with the park and military police. They look to one another, sensing trouble; they quickly begin to wade out of the water. They call on their new converts to wade out of the water and disperse quickly.

Just as they come up on to the shore of the lakeside, a cadre of park and military police arrive in jeeps and begin quickly to form a phalanx. Dressed in riot gear, helmets, gas masks, and shouldering teargas launchers, they march in formation, shooting teargas charges in to the crowd! The missionaries and their evangelists make a mad dash along the shoreline amid the billowing smoke of teargas, emanating across the lawn and through the trees. As they choke and gag on the lingering smoke, they manage to make it through to the end of the park. They look behind them and see through the smog of hazy and lingering smoke, armed riot police, shouldering teargas guns. They are armed with long meter batons, striking some of the new converts, as they are running from the park as well. They hear cries of terror from women and children, as they are

fleeing from the scene. So, the missionaries and their evangelists keep moving fast, as they walk hurriedly across the closed street. They go quickly from there down to the pastoral families' home at their general store.

Pastor Rajpal is visibly worried with an ashen look on his face. He has them sit down and calm down from the ordeal. Once they catch their collective breaths, and are served glasses of water, Peter speaks up and says emphatically, looking to his evangelists, "This is where we split up and send you all back home." They are profoundly disappointed but understand their dilemma. "When we go for the bus," Peter suggests. "You all go to a station opposite where we go. We push on to Peshawar. And you all head back to Lahore and report to Pastor Samuel what has happen."

They heed his advice! And once they are ready, they go about preparing their belongings and readying themselves to leave as soon as possible. Pastor Rajpal and his wife, Saihajleen sit them down before they are to leave and pray with them earnestly for their safety and travel

from there. Once they finish praying, the couple sees them off from their home.

As each group parts ways, the missionaries go to a station on the west side of the Grand Trunk Station, while the evangelists go to a station on the east side of the Grand Trunk Station. They board two separate buses, one heading west and the other heading southeast. They leave Islamabad in haste, before they are discovered by local and state Islamic authorities.

# **The Meeting on the Torkham Border Crossing**

The missionaries take the bus that crosses over the Mangalla Pass and in to the Valley of Peshawar. They make a stopover at the sub-terminal on the Service Road in Nowshana along the Grand Trunk and Kabul River. They go on to a nearby café, where they sit rather despondent.

While they sit there, cupping and drinking their chai, Esther speaks up, "What do we do now?" They look to Peter, who ponders over their next move from there. And being moved by the Spirit, he replies, "We go on to the border and meet up with our brothers and sisters."

They feel reassured, but Philip asks, "What about here? Do we preach here?" Peter replies, "No, we go on from here. We'll return here with our brothers and sisters to preach, before we go south, down the Indus Highway." They are at peace with this direction. So, they finish

up, and go from there. They return to the bus terminal and board the bus bound for Peshawar.

They travel across the valley with the mountains roundabout them. They go on through the Gandhara Plain, where they come upon the outskirts of Peshawar. When they arrive at the bus terminal for a stopover, they step off the bus and with some time allotted for a break, they take a look around the city, but there is not much that can be seen from the bus station lot. Soon, they must board and continue onward. So, they board the bus and head further west along the Grand Trunk.

They cross the Chaurah River, in to Jamnail, and on pass the Gate Way in to the Tribal Area. They wind across the Torkham Highway, straddling the Khyber Khwar till they reach the Khyber Pass. They continue onward for another five kilometers until they are dropped off at the entrance road to the border town of Torkham. They pretend as though they are going in to the town, but the Spirit leads them up and over the pass. From there, they stealthily go along an old trading path toward a ravine.

It is late in the evening, as they trek across the old path. They can see from a rugged hillside, the border fence. They duck behind a grassy knoll, as they spot a patrol of Pakistani Frontier Guard in a jeep coming across a patrol path next to the fence. And coming opposite of them on the other side of the fence is an Afghan Border Guard patrol also in a jeep, heading towards where they are to intersect. As each patrol approaches one another, they intersect opposite of one another between the fences. They stop but a moment and acknowledge one another, before proceeding onward down their respective patrol paths. Once the missionaries see them go out of sight, they quickly go down toward the fence, where they spy a hole in the fence that was left open.

So, they proceed one by one through the opening and go onward across the old path. As the sun is just disappearing over the horizon, they go a little over a kilometer in to Afghanistan. They go over head of the ravine and down and around the winding path toward an opening in the pass. As night falls, they see a canopy of Persian silk trees. Beneath the

trees, they spot a tent with four shadows, tending a modest campfire to cook and keep warm. They come closer to the soft amber glow of the fire, as the four of them come out of the shadows to see their brothers and sisters in the clearing.

As they see one another, they wave at each other! They smile and come face-to-face with one another. They praise the Lord and embrace each other in great excitement to see one another alive and well! They invite them to sit with them around the fire, where they talk candidly and openly about their exploits in the fields. They share with each other their rations, as well as their war stories, and even their scars from battle. They show to one another the marks on their backs and midriffs, so as to empathize with their common bond, as ambassadors for Christ!

They talk quietly among themselves, as they are amazed by one another's exploits, going from China to where they are now. As their fire begins to die out, Samuel and Peter instruct them that they need to cross over the border under the cover of darkness, well before dawn.

"Let us go from here, and cross over, and make our way to the Khyber Pass by morning."

They agree, as they pack up their belongings, and put out their fire. They pack up and go across the top of the ravine, before they wind back down toward the border fence. They hunker down in seclusion, as they watch from the hillside, along the old path. They spot two patrols, one Afghan Border Patrol on the Afghan side, and the other a Pakistani Frontier Guard patrol on the Pakistan side. They watch as the two patrols come across one another from the opposite sides of the fence. These patrols go in jeeps with floodlights, beaming out over their patrol paths and across the fence. They go slowly along their paths. When they meet at a point opposite of one another between the fences, they stop and signal to one another, before they proceed onward in the opposite directions, along their respective paths.

The missionaries wait until they are out of sight, and they quickly proceed after Peter and Samuel, who lead them down to the hole in the fence (where he and his group had crossed through earlier). Peter and Samuel open the



hole wide enough for each of their brothers and sisters to file through one at a time with their belongings. When they all had passed through the hole, they again follow after Peter and Samuel down the old path.

They walk on in the darkest hour before dawn, down to the entryway of the Grand Trunk, from the town of Torkham. Traffic is moderate along the roadway, going to and fro slowly from the border ahead. They manage to hail down a bus, coming from the border en route to Peshawar. They board the bus and head toward the Khyber Pass.

## Afterword

*There still remains for Paul, Grace, Benjamin, and Mercy to go with their team deep into Burma and then throughout all of Southeast Asia, preaching the Gospel and making disciples. There also remains for the teams of Samuel and Peter to preach the Good News and make disciples down through the Indus Valley, on down across the southern cone of India, and on to Sri Lanka. Then the final reunion of all the missionaries, who had been sent out from China, regathers in Taiwan to raise up a new generation of missionaries to go out in to the Near East and Africa to eventually descend on Jerusalem with the Gospel!*

Consider from the chart below on how prophecy is shaping up from the Book of Daniel:

DANIEL 2	
GREAT IMAGE	
<b>Gold</b>	Babylonian
<b>Silver</b>	Medo-Persian
<b>Brass</b>	Greco-Roman
<b>Iron</b>	Holy Roman Empire / Islamic Caliphate
<b>Iron / Clay</b>	Beast 10 Horns / Beast 2 Horns

DANIEL 7	
FOUR GREAT BEASTS	
<b>Lion</b>	Babylon
<b>Bear</b>	Medo-Persia: 1. Lydia (Turkey) 2. Babylon 3. Egypt
<b>Leopard</b>	Greco-Roman: 1. Syria (Greco) 2. Egypt (Greco) 3. Western Roman (Roman) 4. Byzantine (Eastern Roman)
<b>Fourth Beast</b> <i>(Rev 17:11, And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.)</i>	Charlemagne Empire / Islamic Caliphate
	Revived Islamic Caliphate / Revived Holy Roman Empire

SPIRITUAL	
IDEALIST	
Jerusalem	
Syria-Iran	1. Kurd-Iraq 2. Sunni-Iraq 3. Shia-Iraq
Charlemagne Empire: 1. First Reich, Holy Roman Empire 2. Second Reich, Kaiser Empire 3. Third Reich, Nazi Empire	Mohammadan Caliphate: 1. Rashidun Caliphate 2. Umayyad Caliphate 3. Abbasid Caliphate 4. Ottoman Caliphate (1. Fatimid Caliphate 2. Caliphate of Córdoba 3. Almohad Caliphate 4. Sokoto Caliphate)
4. Fourth Reich, Revived Holy Roman Empire, False Prophet (Isa)	Revived Islamic Caliphate, the Little Horn (Mahdi, the 12th Imam)
<b>Cut Stone</b>	The Millennial Kingdom of Christ

## Epilogue

Revivals are not had by prayer alone! Rather, they are ignited by going and doing the work of an evangelist! By the going forth, and winning souls to Christ in in your neighborhood, town, city, state, province, and even nation! The more disciples made the more workers that can be sent in to the harvest fields to win more and more souls to Christ. While man is trying to build their kingdoms here on earth like Neom, born again Christians are building God's kingdom here on earth, one soul at a time or many souls at one time, some thirtyfold, sixtyfold, or even hundredfold!

Jesus said in the Gospel of John, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no

labour: other men laboured, and ye are entered into their labours."

The psalmist prophesied, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

And Jesus gave the Parable of the Sower in the Gospel of Matthew, "Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear."

Whereas the Gospel of Jesus Christ is Good News to born-again Christians, it is not so Good News to those who remain in darkness

and are lost! But to those who receive it as Good News, they believe on Christ Jesus to be saved, and they go forth, making more and more disciples, harvesting in souls to the kingdom, some a hundredfold, some sixtyfold, some thirtyfold!